

# تَقْوِيَةُ الْإِيمَانِ

## Taqwiyat-ul-Imân

(Strengthening of the Faith)

شاه اسماعیل شاہید

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## PREFACE

Shah Muhammad Ismail رحمۃ اللہ علیہ, the author of *Taghaye-ye Ahsan* was the solitary son of Shah Abdul-Qader رحمۃ اللہ علیہ, the grandson of Shah Waliullah Mahaddith Dehlawi رحمۃ اللہ علیہ, and the nephew of Shah Abdul Aziz Mahaddith رحمۃ اللہ علیہ, Shah Rafiquddin Mahaddith رحمۃ اللہ علیہ, and Shah Abdul-Qadir Mahaddith رحمۃ اللہ علیہ. In the vast Indian subcontinent, no one else other than Shah Ismail perhaps enjoys such a high and respectable pedigree in terms of knowledge and grace, teaching and instructing, writing and compiling, lecturing and prompting guidance, reinvigorating and receiving the teachings of religion, reviving Islam and reforming the Ummah. Very few people may have had a privilege of getting such a rich and spectacular heritage. Shah Ismail Shahed رحمۃ اللہ علیہ, not only lived up to the great reputation and eminence of his legacy, but he practically furthered its splendid manifold facets and added lustre to it.

According to an authentic source, Shah Ismail رحمۃ اللہ علیہ, was born on 12th Rabi-ul-Awwal 1185 H (corresponding to 26th April 1775 CE). It means that he was almost seven years older than his religious preceptor and mentor, the dear al-Murshid (the head of the believers) Sayyid Ahmad Barilawi رحمۃ اللہ علیہ. The name of his mother was Bibi Fatimah رحمۃ اللہ علیہا.<sup>[1]</sup>

[1] Mir Muhammad Ali in the preface of his English translation of *Taghaye-ye Ahsan* has mentioned the date of birth as 12th of Rabi-ul-Awwal 1185 H and has stated his mother's name as Fakhra-un-Nisa (daughter of Mirza Abuddin Fakhri). His maternal ancestry collectively belonged to Fakhri and his sister Bibi Sughra's first marriage to his maternal cousin Mirza Kamaluddin did take place in Fakhri land but the authentic statement regarding his date of birth and the name of his mother is the one which is recorded in the text. We do not know about the source of his reference. He has mentioned several other things in his biography which are inaccurate.

## Education & training:

Shah Sahib attained his preliminary education from his esteemed Father. At the tender age of eight, he had memorized the Noble Qur'an. On 16th of Rajab 1201 H (12th April 1789 C). Shah Abdul Qadir رحمۃ اللہ علیہ passed away while Shah Mahmood was only 14 years old. Each of his three paternal uncles (Shah Abdul-Aziz رحمۃ اللہ علیہ, Shah Rafiqullah رحمۃ اللہ علیہ, and Shah Abdul-Qadir رحمۃ اللہ علیہ) were equally keen to affectionately take charge of upbringing their beloved nephews, but this responsibility was formally shouldered by Shah Abdul-Qadir رحمۃ اللہ علیہ, who himself had only one daughter. He is the one who has left the text books to Shah Mahmood رحمۃ اللہ علیہ. He attained a degree of proficiency in all the prescribed subjects which were then in vogue and which were considered to be the highest standard of education one could possibly secure those days. He secured a degree of completion in the studies of Ahsanul Uloom from Shah Abdul-Aziz رحمۃ اللہ علیہ and thus he completed his education while he was about 15 or 16 years old.

According to Sir Sayyid Ahmad Khan, he was so much over-confident in the very beginning stage of his studies that he would never squander an hour where the lesson would really start. Sometimes he would start reading the text which immediately followed his present lesson. Whenever Shah Abdul-Qadir interrupted him such as to remind him of his actual lesson, he would answer that he avoided it since it was too easy for him, and whenever Shah Abdul-Qadir would ask him any question concerning the portion which he had skipped, he would start delivering such an eloquent lecture about it that the people around him would be taken aback by surprise. Sometimes he would start his lesson proceeding the one which he is supposed to read and when Shah Abdul-Qadir brought his attention to it, he would express such doubts that even an accomplished instructor like him would have to pay a special attention in

responding to his queries.

His extraordinary intelligence became renowned far and wide. After he had completed his formal studies, people would put difficult queries to him even while he was walking on the road simply to examine him, keeping in mind the fact that so long as he did not have a book in his hand, he would not be able to give satisfactory answers to their queries. But Shakh Ismail would unhesitatingly start lecturing them and provide such a detailed answer to their queries that they would be ultimately put to shame or their holdness.

Mawlana Muhammad Khair Akbar Madsani has written on the authority of Mawlana Sayyid Muhammad Ali Rampuri's statement that Shakh Shuhud was a scholar of a very deep profound, and authentic knowledge and had memorized the Noble Qur'an by heart. He had thirty thousand *Alukah* on the tip of his tongue.

**Sayyid Ismail's (qadiri) Bai'at's (pledge):**

Even though Shakh Shuhud's fame on account of his learning and wisdom had travelled far and wide, but he was a man of a rather service disposition which means that he had not adopted an occupation on a permanent basis the reason of which could possibly be that the activities which were practised by his family members, might have been inadequately suited for the reforming purpose according to his viewpoint, while he had no other new activity on his frame of mind. Or it could be that he would have had yet his heart on a certain course of action and was only writing in search of companions and helpers.

In 1234 H (1819 G) Ahmad-Mansoor (the head of the heterodox) Sayyid Ahmad Raza-dawiy رحمۃ اللہ علیہ, abandoned the company of Nawab Asaf Khan, the ruler of Torak, proceeded to Delhi from Rajasthan and took residence in Akbar Abad Mosque. The first



to take a pledge of allegiance on his hand was **Mashur Muhammad Yusuf Phala**, who was presumably a grandson of **Shah Abdullah**, a brother of **Shah Waliullah** (r.h.). The second person to take such a pledge on his blessed hand was **Mashur Abdul-Rai** (r.h.), (the son-in-law of **Shah Abdul-Aziz** (r.h.)) and finally it was **Shah Shabrud** who took a pledge on his hand. Once he did it, his life underwent a total transformation. He became blessed with the task of reformation and guidance day and night. On every Tuesday and Friday, he regularly delivered a religious lecture in **Shahi Masjid (Royal Mosque)**. Sir Syed says in one of his writings that the people came to the Friday prayers in such a huge number, as if they throng the mosque for the **‘Eid** (appears in the form of a massive and thundering crowd). Their number was phenomenal and innumerable. The method of his sermonizing was so pleasing that whatever he said got ingrained in the hearts of the people and they imbibed it to the core. Even if it involved a step in a controversial point the issue was cleared away during the course of his sermon. Revival of **Shari‘ah** and deterring **Shirk** (polytheism) and **Jadulih** (divinations) were the special subjects of his religious lectures. This was the time when the mission of the revival of religion commenced in full swing with all its might. This was the era about which **Mashur Abdul-Kalam Azad** (r.h.) notes the following remarks in his book **Tarikh-e-Hind**:

“The revivers of (the mission of) **Dar‘wah** (i.e. call to Islam) and reformation of **Ummah** that were buried in the ruins of **Old Delhi** and the heresies and changes of **Kashmir**, were now being revived thanks to the involvement of the reigning sovereigns, which caused a wave of conservatism in the markets of **Shahjahanabad** and an upsurge on the stairs of **Jama‘ Masjid** by the great and distinguished persons. Not only that the nerve transcended the boundaries of the Indian subcontinent but had it a repercussion far and wide. The things which the great and

renowned personalities of their time would not dare to express even inside the closed rooms, were now being said, heard and practised in the open without reserve and the blood of martyrdom was indelible, unshakable, unrepentant and inscribing its redoubtable signs in the annals of the world history."

### The pilgrimage journeys

In Shawwal 1216 (July 1821 CE), Sayyid Ahmad ra intended to perform Hagg. Taking into account the possibility of death during a journey, many scholars had pronounced their judgments to the effect that the performance of Hagg is no longer to be considered of an obligatory nature. Some people even went to the extent of saying that according to the commandment of the Qur'anic verse

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ كُلُّ مَسْجِدٍ وَحَجٍّ وَنَحْوِهِ﴾

"And not those yourselves into destruction."

The purpose of Hagg is nothing but the disobedience of Allah (may Allah forbid). One of the methods which could be employed to checkmate this evil trend was through call's writings, verbal preachings, and therefore Sayyid Salih, Shah Isma'il ra, Mirza Asad-Ul-Haq ra, Shah Abdul Aziz ra and the righteous scholars did not leave any stone unturned in regard to the obligation of them. Another method was to subject the atmosphere of this vast country to the barrage of a positive publicity in regard to the performance of Hagg by taking a practical course of action in order to arouse and revive the public fervent interest and enthusiasm in it. Sayyid Ahmad ra, was a man of determination and courage, who undoubtedly acted upon the second method also, the most surprising part of it being that he devoted an open invitation for Hagg to all the Muslims of the country. He made a common declaration to the effect that everybody should be prepared to perform the

pilgrimage – whether or not he has sufficient funds available with him for the journey. He took it upon himself to shoulder a comprehensive responsibility for everybody's Hajj. He not only preserved the obligatory nature of Hajj in its original form in the minds of people but also practically demonstrated to them that this obligation may be performed at ease, provided one should be determined to perform it as a Divine commandment with the intention of a true and sincere Muslim.

Therefore, it followed that Sayid Ahmad proceeded to perform Hajj with a caravan consisting of seven hundred and fifty Muslims. He was also accompanied by Shah Shahrud, his esteemed mother, and his sister. They rented ten ships – assigned an *Amir* to each ship to look after the affairs of the pilgrims – travelling aboard them and commenced their journey from Calcutta. After the completion of their Hajj and having visited all the sacred places, they came back to Sika-han [1399 H (April 1814 C)]. During this journey, Shah Shahrud was appointed as an *Amir* over a group of people travelling aboard one of the ships.

### Invitation to Jihad

Upon his return from the pilgrimage, Shah Shahrud was dedicated himself wholeheartedly for the sole purpose of inviting people to Jihad – as per the instructions of his religious preceptor. Sir Sayid in one of his writings says:

"According to the instructions of his shaykh, leader of the virtuous ones and preceptor of the path of guidance, he adopted such a style of speech and argumenting, that it mainly elaborated on the details and explanations concerning Jihad as Allah's course to such an extent that the furnishing effect of his speeches made the inner conscience of Muslims clear and transparent like a mirror. He became so much involved and dedicated to this cause of righteousness that everybody was involuntarily intrigued with

a feeling that his life he sacrificed for this esteemed cause of victory and his whole self be devoted for the uplifment of religion of Prophet Muhammad (ﷺ).

### **Migration**

He spent more or less one year and nine months in the task of his mission to Ahsa'. When different groups of Mujahideen were formed at different places, it was decided after due exchange of thoughts and deliberations that Ahsa' should be commenced starting from the frontier region where the Sikh government of the Punjab had started committing aggression. On 7th Jamad-ul-Ula 1241 H (17th January 1826 CE), Shah Shabir رحمہ اللہ commenced his migration on his way to Ahsa'. Then he was accompanied by only 200 or 300 people. It was decided that once they reached the prescribed centre, they would first put an appraisal on the prevalent circumstances and then the remaining groups would be called in. During this journey, Shah Shabir was bearing a special responsibility of the administrative matters in general as well as being a flag-bearer of the targets concerning the mission of propagating Islam.

This group commenced its journey from Kas Ranauli and went all the way to Peshawar via Baddhal Khair, Gwalhar, Torki, Agam, the desert of Marwat, Unas Kan, Hyderabad (Sindh), Shikarpur, Quetta, Qandhar, Ghazni and Kabul. It was about three thousand miles journey comprising crossing deserts where there was no trace of water for miles and miles, big and mighty rivers, inaccessible mountains as well as frosty landscape. It took ten months to cover all this distance.

### **Ahsa'**

Ahsa' with sword (i.e. the armed struggle) commenced on the 20th of Jumaad-ul-Ula 1242 H (20th December 1826 CE). The following is a brief account of his most specific and valiant accomplishments:

1. It is only due to his efforts that the people of the frontier region gave the pledge of allegiance on the hands of Sayyid Sahib concerning Jihad. Most of the deliberations which were conducted with the religious scholars and the elderly in the frontier region, were initiated by Shah Shabood.
2. He is the one who organised the matters concerning Jihad in the district of Hazara. Even though he had only ten or eleven Mujahideen in the battle of Shamkiyari at his command, yet he convincingly vanquished over a fairly huge legion of Sikh army by displaying a feat of extraordinary perseverance and steadfastness. During the course of this battle, Shah Shabood's robe got perforated with bullets and one of his fingers got crushed by a gun-shot. Later he would point to his finger in a good humour and peculiarly remark (by playing a pun on words) "This is my finger of martyrdom" (This very expression, with a twist of the linguistic pun, would also mean, "This is my finger of witnessing that there is no one worthy of being worshipped except Allah and Muhammad, ﷺ")
3. It is only due to his efforts that the people were prepared to take an oath of allegiance in regard to the observance of Shariah in their day-to-day lives and the people of the Frontier region enjoyed the blessings and benefits of a governance based on the principles of Islamic law.
4. It was under his leadership that the prominent victories were achieved in the battles of Amb, Aikrah, Mardan and Magesh. After the conquest of Peshawar, Sayyid Sahib nominated none other than him to conduct negotiations with Indian Muhammad Khan Bakh Zai. Due to the resistance of the opportunistic elements in the frontier region, the negotiations therein got extremely deteriorated and threateningly abortive and when Sayyid Sahib took a

decision to abandon this centre and proceeded to Kashmir through the intractable and difficult route traversing and winding through the mountainous landscape, he was also accompanied by Shah Shahed in this journey.

3. During their journey to Kashmir, a battle at Bolshat on 24th Dhu-Qa'dh 1244 H (5th May 1831 C) took place wherein Sayyid Sahib, Shah Shahed and the majority of Mujahideen attained their martyrdom.

### A glimpse of his biography

As far as we could understand by looking at his biography, Shah Shahed never liked flamboyance in the matters of his day-to-day living. Upon being accompanied with Sayyid Ahmad, he became so much gleeful and overjoyed within his lowest standard of living as if he was seated on the throne of an emperor. When he reached Calcutta while being enroute to his pilgrimages, the agent of East India Company, Mirza Amiruddin Ahmad came to meet him. During his time, he was considered to be one of the rich and famous personalities of Calcutta. After meeting Sayyid Ahmad, he inquired of him concerning the whereabouts of Shah Ismail (رحمۃ اللہ علیہ). At that very moment, he was walking towards Sayyid Ahmad after having alighted from the ship. His clothes were all besmeared with dirt. When the people beamed in his direction, Mirza Amiruddin was under the impression that he would have been some other Ismail. In order to identify himself further, he reiterated his question saying, "The person I am enquiring about is Shah Ismail (رحمۃ اللہ علیہ) who is the nephew of Shah Abdul-Aziz (رحمۃ اللہ علیہ)." When he was told that this very person is the one he was looking for he was so much moved to observe his simplicity in disposition and informality in manners that he immediately turned emotional and burst into tears.

Sayyid Ahmad gave a horse to Shah Ismail so that he may use it as a means of transport, but whenever he went out to run an

errand for himself, he made one of his colleagues mount on it while he himself preferred to walk on foot on the plea that so long as we are out on a religious mission, the more we bear the hardships, the more virtues we shall accrue to our credit.

His faithful attachment to Sayyid Ahmad is a renowned fact. People have spun many a yarn in regard to his attachment with him. Regardless whether those stories are true or false, there is no denying the fact that Shah Ismail had a very deep and extraordinary attachment with Sayyid Ahmad. In spite of all this, his faith in him never had any bearing on his independence as he never hesitated to say the right thing. On one occasion, the Arab Fort, which sheltered Sayyid Ahmad's family and the other ladies, was threatened with an imminent danger. Sayyid Ahmad wrote a letter to Shah Ismail instructing him to convey the ladies out to a safe place so that the *Arghakhans* do not have to come across any possible difficulty during the course of their battle. Shah Ismail had a notion that the ouster of ladies from there would have an adverse effect on the morals of the people around them as the same shall be interpreted by them to be a premonition of a lacking disaster. Therefore, it was conveyed to Sayyid Ahmad that this action at this juncture would be unprudent and hence inadvisable. When Sayyid Ahmad reiterated his instructions, Shah Ismail wrote to him in no uncertain terms that the compliance with his instructions shall only harm Muslims and therefore he alone shall be answerable about it on the Day of Judgement. Upon hearing this Sayyid Ahmad took his orders back.

Even though he was not that old, but a study of the events covering his last days reveals that his physique had grown extremely weak and emaciated as a result of his being constantly subjected to the rigorous and laborious work which he kept rendering for the sake of religion. On one occasion, he instantly made a small cushion mounted on his shoulders as

order to awaken the spirit of determination among the people, but his feet started shaking and staggering about due to the burden. While climbing a mountain, he would rest parting profusely just after climbing his way up a few steps, but despite having been in this debilitated condition, it never happened till the last moment that he would ever lag behind anyone in taking an active part in a battle or in the matter of undertaking a journey. He would never even slacken to cover up two days journey in one day whenever the same was required of him, keeping in view the realisation of the desired objectives of the war. On several occasions, in the frontier regions, he had to come to grips with the religious, racial and political problems of a crucial nature and Shih Imam kept resolving them with an effortless ease. A famous chronicler had it that while he was once busy in copy-writing a home, some people enquired of him concerning some religious matters. He kept copy-writing his house while responding to the queries of his interlocutors to the fullest.

Sheikh Jafar Ali Nagori writes that once he had an opportunity to be led by him in one of his prayers. In a prayer consisting of two Rak'as, he recited the complete "Surah Bari Israel" in such a mystifying and spiritually enlightening manner that he never ever derived such a blissful and heart-felt pleasure behind any house till the moment of writing. He writes that he will never ever forget that particular prayer in his lifetime.

**Is there any who will remember (or receive admonitions)**

It was Shih Imam ra, who started every moment of his life in upholding the word of truth and the revival of Islam. He is the one who sacrificed all his worldly pleasures in the service of religion without the least hesitation and demonstrated the sincerity of his mission by the blood of his martyrdom. In case we are courageous enough to gauge the ratings of our Faith in



Allah and run an unbiased appraisal on the quality of our religious integrity, where shall we all stand? How unfortunate it is that hundreds of the so-called and self-proclaimed 'saints' occupying their seats and centres unceremoniously under the shroud of the terrible veils in the name of religion, have been heaping curses on this great scholar and Afghani, constantly for a period of hundred and twenty-five years. They did not only eye his love of Islam with suspicion, but doubted his Islam itself. We are listened to these curses and abuses with such a great interest and enthusiasm, as if it was a unique heroic deed and requisite to preserve and safeguard one's religion and piety.

**Children:**

Shah Ayaz-Qadir disowned Shah Shabazz's connection with his grand-daughter Bibi Khatun. He died only one child whose name was Shah Muhammad Umar, who spent all his life in an absorbed state (as if lost in meditation).

**His works:**

Shah Izzat Shabazz has several works to his credit. Here are some of them to name a few:

1. A treatise on the principles of *Fiqh* (Islamic jurisprudence) which has been published.
2. A treatise on logic which has been referred to, by Sir Sayyid Ahmad Khan.
3. A book titled "Verifying the evident truth about the matters concerning the dead and the stones." Experts observe that no book, the like of, has ever been written in any language which brings into limelight the reality of *Shirk-ah* (inventing new things in religion). Regrettably, this work could not have been completed. This has been published twice in Urdu along with its Urdu translation.

4. "The Status and Dignity of an Imam" This too is an excellent book. The Persian manuscripts are very rare now, however Urdu versions are available.
5. "Illustrating the two eyes in regard to the raising of hands." This is the collection of those Ahle-Sunnat which prove that the raising of hands (as prescribed during a prayer) is an act of Sunnah (supererogatory). This book has been published many times with its Urdu version. Its Arabic edition has recently been published along with the explanatory notes by *Isma'el-Ahle-Hadeeth Pakistan* (The Department for the Propagation of Sunnah) in an extremely elegant style.<sup>[1]</sup>
6. "The Straight Path." This book has four chapters. Only the first chapter has been written by Shah Shahid. The contents of it all have originally been written by Sayyid Sahib, whose expressions and the style of writing belong to Shah Sahib. Its Urdu version has also been published. Its Persian version was only published once and is now very rarely available.<sup>[2]</sup>
7. "Taqwiyat al-Iman" (the strengthening of Faith), the details of which follow further ahead.
8. *Kutb Aam* (Our duty), is a short treatise in which Ahle-Sunnat Fadhil Inqilab Shah's objections on his book *Taqwiyat al-Iman* have been answered. While Shah Sahib was on his way to the mosque to perform his prayer, he received the letter of Mufti Fadhil Inqilab. Immediately after offering his prayer, he sat down to write an answer to it and finished it in one stroke. This is why it has been named *Kutb Aam*.

<sup>[1]</sup> *Al-Malahat al-Jalilah* has also published its translated version.

<sup>[2]</sup> This has now also been published by *Al-Malahat al-Jalilah*.

9. *Mahzab* (The written society, is one of his very big collections. Some of them became quite well known in his name. He wrote most of them on the instigation of Sayyid Sahib.

(1). The verified works which are as follows:

- a) A Persian *Qasidah* (panegyric) in praise of the Prophet ﷺ.
- b) A Persian *Qasidah* (panegyric) praising Sayyid Sahib.
- c) A Persian *Mashhurat* (long narrative poem) known as *Shik-e Noor* (a thread of light) on the subject of Fatah (The Conquest of Allah).
- d) An Urdu *Mashhurat* (long narrative poem) also on the subject of Fatah.
- e) A Persian *Mashhurat* (long narrative poem) in explanation of a *Hadith*.

**The history of *Faqr-ul-Ain*:**

*Faqr-ul-Ain* was first published in 1342 (1826-27 Q) at the time when Shah Salavat Sayyid Ahmad Hanifani *rahimullah* had migrated along with a group of *Mujahideen* from their beloved native land and an armed struggle (*Jihad*) was about to take place for the liberation and purification of India. Within a period of last 130 years, we can not say with any degree of certainty as to how many times it has so far been published. However, we presume by employing a rough guess, that the same must have been published at least four or five million copies! Trillions of people have been delighted by reading it. This is such a dignity which perhaps no other book of Urdu language other than *Faqr-ul-Ain* has the honour of achieving so far. A blizzard of misgivings and a string of distortions which was unleashed against this book has been seldom

witnessed by any other book. If we look at the history of *Anglo-Chinese India* today, a strange spectacle materialises in our imagination, as if it is an ocean being racked by the fury of a hurricane, its surface being constantly lashed by the tumult, squalls, frolics and tempestuousness of its broken waves, thereby giving it a great resemblance with the Day of Judgement. Dejection is writ large on the faces of the captains of all the colonial and mercantile ships and they are all anchored firmly sticking on to the sea-shore. However, there is only one courageous navigator who, despite the fragility of his ship, is still keeping his ship continuously afloat. He is a person of such an unflinching faith and solidity that all the strokes and depredations that he undergoes a single floating plank of drifting on his spine. All those atrocities and notable failures of the hurricane who had forced all the sea stalwarts and the old salts to dock their ships by the sea-shore the equally forbidding and threatening an intimidating this very dauntless navigator, but he, for the sake of his sense of duty and compliance, braves and defies them. This navigator kept advancing further ahead thwarting and frustrating all the forces who are at work in his opposition and thus becomes entitled to such a position of honour which only fall to the lot of the over-exhibiting, over-cautious and patient.

**The salient features of this book:**

The subject matter of *Anglo-Chinese India* is *Tauhid* (the Oneness of Allah), which is the foundation and the basis of religion. Innumerable books and treatises have so far been written on this topic, but the style of Shah Shabari and his technique of the subject treatment is the most outstanding and unique one and is purely reformatory. He made only Qur'an and Sunnah the object of his discussion just like the righteous scholars. He professes and refers to the Qur'anic verses and *Ahadith* and interprets them in a very simple and comprehensible style and brings to light the

most common of all the idolatrous customs and rituals, which are commonly practiced in the society and are detrimental to the faith of Tasbeeh (Islamic Monotheism) in a very pleasant and impressive style.

He gathered under different topics all the horrible blunders of Faith and practice which are contrary to teaching of Islamic Monotheism, for instance, constructing an act of Shirk (associating partners to Allah) in terms of knowledge, regulating the affairs of the universe, habits and practices and Shirk in worshipping. *Hikmah Taqweyat ul-Islam* has become an authentic and unique book on the subject of Tasbeeh. In addition to the above, it also attempts to highlight the following:

1. This book is an extremely surprising specimen, giving an insight into the educational, practical and cultural patterns which were in vogue during the times of Shah Shahrood. If someone intends to have a background information as to what was the degenerate, practiced and moral ailments which the Muslims were suffering from in this vast country before one hundred and thirty years, this book shall prove to be an excellent source of information for him.
2. Shah Shahrood did not make himself concerned with the task of merely elucidating the intricacies of the theoretical precepts of Tasbeeh but he rather stressed with a style of writing which makes reader mentally compare up a picture of that society and its surrounding milieu in which that book had been written. This potentially enhances the efficiency and effectiveness of *Da'wah* (Call to Islam).
3. Even though this book covers an extremely important subject, but Shah Shahrood adopted such a method of narrating and deducing facts that both a slightly educated as well as an extremely educated person, according to their own intellectual standards of perception, may and have been

burialling from the acid book.

4. Even though this book was written during a period when the Urdu prose-writing was developing through its preliminary stages, but Shah Sahib's prose is so simple, honey, fresh and pleasing that, except a few words and idioms, it is not simple even today to write such a fascinating book. This is an undeniable fact that even though the Urdu language has progressed through the additional phases of its development, it will always consider *Taqwāt-ul-Asl* to be an available treasure in terms of stylistics.

#### The opposite attitude of respect and neglect:

It is an extremely amazing phenomenon that even though *Taqwāt-ul-Asl* is replete with a host of advantages, it has been subjected to an ambivalent attitude on the part of its devotees. As this book, on one hand was well taken care of, while on the other hand, it was thrown into neglect too at the same time. People paid such a tremendous attention to its publication and distribution that no other book in Urdu language could rival it. It has been the practice of many people and organisations that they used to publish thousands of its copies, annually and distributed it either gratis or against a very nominal charge, while on the other hand, it was neglected to such an extent that no configuration or correction was ever effected in it. No one even cared about getting it serialised under different chapters or producing it in a more polished and presentable shape keeping in view the ever changing tastes and preferences of the readers. It seems as if the devotees of this book have merely given it a sanctified status, limiting their association and attachment with this book to the extent of preserving it and handing it over in its original and unabridged form to the oncoming generations. According to my knowledge, there have been only two attempts so far in regard to the correction of the first and entering footnotes to it on two different occasions, but

they too were not accomplished in a full-fledged manner

### **Essential tasks:**

There have been many essential tasks which may not be hidden from the eyes of the people who have a refined taste in compiling and publishing. A study of *Taqwiyat-ul-Deen* at once reveals that Shah Shahnawaz, just similar to his other works, also wrote it at once and in a single effort. Since he had devoted his life to the great cause of the Islamic revival whole-heartedly to the extent that he had hardly any time left for other activities, he did not have an opportunity to revise his manuscript of *Taqwiyat-ul-Deen* either. The essential task concerning this book which Shah Shahnawaz could not undertake to accomplish by himself, his devotees were supposed to do for needful by themselves. For instance, they could have effected the following changes:

1. They could have got the book properly systematized and serialised under different titles and sub-titles to render it easier for the readers as well as to make it more fruitful and informative for them.

2. Shah Sahib, according to his requirement, had only mentioned the types of *Abkash*. Now it was necessary to give an account of the sources of these *Abkash* (in terms of their settings) in the footnotes below, and the references to the printed books should have been stated therein.

3. Whatever unlawful activities and customs Shah Sahib observed around him, he briefly mentioned about them in his book. Those customs and activities had gradually phased out with the passage of time. It was necessary that their characteristics/features also be stated briefly so that a reader may get a clear-cut idea that practising those things are unlawful indeed. This would help them avoid the other similar activities.

which means different forces and shapes during different periods.

4. During the times of Shah Shabazz, the mode of punctuation in writing was different especially the full stops and commas etc. were not at all observed. Later, the writing system gradually kept developing and advancing. It was necessary that the old style of writing be replaced by the new one by introducing full stops and commas etc. in the text so that the same becomes easily understandable to the readers, as this step would have enhanced the value of this book considerably.

5. As it has earlier been mentioned, that even today *Faqr-ul-Ain* is a rare book in terms of its simplicity, comprehensibility, legibility of text and illustrations. Due to all the above facts some of its words and phrases were not very clearly comprehensible to the readers and therefore required an explanation.

It is not very heartening to note that none of the above could have been accomplished. Some people did pay attention to it, but could not accomplish these tasks according to what was actually required of them. Therefore, a systematic and organized version of *Faqr-ul-Ain* is published for the realization and fulfillment of the said purpose.

**The present age:**

Today, the scope of this book's potential fulfillment has widened immensely. Instead of being treated as a flag-bearer of *Wahabism* in the common parlance, he is today recognised as a proponent of the great Islamic revival who raised a banner of *Ahad* (an armed struggle for holy purposes) on the vast land of the Indian subcontinent to lay the foundation of a just and rightful Islamic government. It was a time when all the traces of a thousand years of Muslim domination of the subcontinent



were on the wane. He took up the cudgils for purification and independence in an atmosphere which was charged with desolation and dejection. He demonstrated to the Muslims the path of determination, courage and perseverance while the glory of their conquest and dominance was almost breaking its last.

Today, a description of the saga, highlighting his talent and heroic deeds in his capacity as a Mujahid (the one who struggles in the path of Allah) is considered to be as an extremely effective means of imparting a correct religious education, and therefore, it is a timeless service to render *Faqayyat-ul-Isma* more attractive and worth reading for a vast public. This is also an undeniable reality that whatever *pramodhanam* Shah Mubarak had made a hundred and thirty years ago, could not be thoroughly understood and appreciated in terms of its importance and qualitative superiority in all the previous ages as much as it could be realised and appreciated during the present time of ours.

### The orderly arrangement of *Faqayyat-ul-Isma*

From its arranging *Faqayyat-ul-Isma* in an orderly shape, Shah Shafeed had complied *Ahadith* in the confirmation of Tawhid (Oneness of Allah) and the rejection of Shirk (associating partners to Allah) and *Israf* (wasting new things in religion) a collection which he named *Rasid-ul-Ishraf* (on rejection of polytheism). The late Nawab Siddique Hasan Khan then worked on the references and sources of these *Ahadith* and got this collection published under the title of *al-Ishraf li-takfir* *Ahadith Rasid-ul-Ishraf* (Preception to reject *Ahadith* in the negation of polytheism). Shah Shafeed only rendered the first portion of this collection into Urdu and this very portion is known as *Faqayyat-ul-Isma*. The remainder of the portion was published by the Late Mawlana Sahib Muhammad in Urdu under the title of *Tasdiq-ul-Ishraf* (Reminding to the brothers).

We can not say with any degree of certainty as to in which period *Taqwiyat-ul-Iman* has actually been written. At one place, this book comprises a description of the sanctified Ka'bah's courtyard in such an effective manner that it gives an impression that Shah Shahood was himself an eye-witness to this spectacle and hence we can deduce that this book must have been written after his return from Agra. Spurred on by the instigation of some of his friends, Mirza Sahib Haghshah voiced some of his objections on *Taqwiyat-ul-Iman*. Shah Shahood wrote a letter from Kanpur in response to his objections and the year which is inscribed on this letter is 1240H, which further substantiates to the notion that the said book must have been written in the beginning of 1240H after his return from Agra. During that period, Shah Shahood had dedicated himself to the task of propagating Islam and organising for Jihad with all his heart and soul and he departed for the cause of Jihad on the Tib of Jamad-ul-Ul-ha 1240H. Upon having read the letter of Shah Shahood, Mirza Sahib Haghshah criticised his mistake. Among the scholars of Delhi, the one who was renowned to be the most prominently active in his opposition, was Maulana Fadi Haq Khairabadi about whom it has been generally acknowledged now that despite having been a dignified scholar and possessing an immense amount of knowledge, his dogmatic precepts and beliefs were no different than that of a job-priest. He triggered the controversy of the possibility of existence and non-existence of the Prophet's (ﷺ) counterpart and did not take into account the difference between Allah's Will and His Capability to bring something into existence. Shah Shahood, through his treatise known as *Kal-Ilahi* (One-day's), had proved the futility of all these objections. We cannot elaborate on these discussions here due to the lack of space.

## Different versions of *Zagwiyat al-Andal*

The first and foremost task as regard to getting the book re-arranged and making it once printed was to collect such versions which are more authentic and have more room for dependability. The versions which were readily available for reference are as follows:

1. A hand-written version dated 7th of Dhul-Qa'dah 1252H (15th February 1870) comprising a total of 134 pages, each page consisting of 14 lines, and each line comprising 16 words. This is the oldest manuscript available in the hitherto view of the writer. Some of its pages are rather much worn. The first eight pages are not available.
2. A hand written version comprising 237 pages, each page consisting of 2 lines, each line comprising 14 words, excellent handwriting and a fine paper. Some of writing has not been mentioned on it.
3. A printed version of *Zagwiyat al-Andal* published by Darul Uloom Printing press, Delhi in the year 1847 G. containing altogether 52 pages. It has not been confirmed as to what edition it exactly was as no other copy of its former printed version is available to us.
4. A copy of its type-written version (narrative style). This version was corrected by Mawlana Muhammad Hameed under the auspices of Mawlana Abdul-Latif and Mawlana Kamal under the supervision of Mawlana Ghulam Mulla and Mawlana Waheed Sahib and was printed at Mubeen Printing Press, Calcutta. The printing was completed in 1854 G. A special attention was paid to the correction of the text in the said version. A comparison of the texts reveals that the revision has effected a few changes in it. In addition to this one, we also had an opportunity to refer to several other editions as well. An edition which was published by

*Jam'iyat-ul-Qur'aniyah* (Fazl-e-Aziz) (Association for the propagation of Islam) and compiled by Mawlana Muhsinul Hasan Ali Nadwi is specially worth mentioning.

### The principles of getting it organised:

We have had some detailed discussions with some dignified and accomplished scholars in regard to determining the regulations and limits of getting this book re-organised and render it more refined and polished. All these scholars were bona fide ones and were really worth giving their views about it. Some observed that all the archaic words and classical idiomatic phrases should be changed accordingly and some complexities in the system should be altered consistently so as to reach an extent that it should be easily comprehensible to the ones who are only accustomed to studying the books written in the present day prose style. These kinds of partial changes had been effected either also, but pursuant to giving this matter a profound thought, a second viable that no part of it be modified and the text should be printed in its original form as it was, after purging it from imperfections through a laborious research. However, the style of punctuation which was prevalent during the times of Shah Shabazz was avoided and the present style of punctuation was adopted. For instance:

1. During Shah Shabazz's times, some of the words were written in a special form. But in the recent version these words have been printed separately according to the present day practice.
2. Some verbal forms denoting tenses, which had different grammatical shapes during the times of Shah Shabazz have been changed according to the present day usage in the new version.
3. The whole book has been covered with the punctuation marks so that the sentences and phrases become clearly

disregardable. The words like 'and' etc. which were then being used as a comma or a dash, have also been deleted in the new edition.

According to our view, none of the above may be considered a change in the main text as that is only a difference in the mode of punctuation.

4. The words and phrases that required an interpretation, have been explained either in the footnotes below, or a word or two have been added in the main text within parentheses (brackets).
5. Those *Ahadith* which were partially related to the main text, have been explained in the footnotes.
6. *Shah Shalhooh* while referring to the translation of some of the Qur'anic verses only focused on its implied meanings and the message he intended to convey through it. As regard to the literal translation of such verses, the translation of *Shah Abdul-Qadir* *Ishtadhiq* رحمہ اللہ has been presented in the book.

### **The last word:**

Within the limits of our resources and capabilities, we have tried our utmost to make the reading of this book easy and more easy, attractive and enjoyable. What ever amount of success we have achieved in this regard so far, we only think of it as a miracle of the ever present mercy and blessing of Allah the Exalted. In case this meagre endeavour of ours does happen to contain some flaws, we consider it to be a shortcoming of our mind and perception and hence, owe our apologies to our dear readers.

We, however, should hasten to add that the only purpose we had in our minds was to broaden the scope of the profitability of this important religious accomplishment of *Shah Shalhooh* to its

considerable length so that the children may become familiar in the first years of the work.

And last but not least, one of the major objects of course is that the parent is to follow the Character and Development of the words, and not just learn and go through to the end of all the Memorization.

William Howard Miller

## PRELUDE

### Eulogies and Certifications:

Oh our Lord! It is incumbent upon us to express our thanks and gratitude to You that You have bestowed on us Your endless bounties and favours and blessed us with Your guidance to the only true religion (Jama'at) and authentic faith enjoying the privilege of Your endorsement. You have led us to the right path of Islamic Monotheism, made us one of the followers of the Prophet of Islam ﷺ, blessed us with an ardent desire to learn religion and have kindled a feeling of affection within our hearts for the people who observe religious norms in their day-to-day lives. Oh our Lord! We beseech You to shower Your blessings and mercy on Your beloved Messenger ﷺ, his family and progeny, his Companions, and his successors. We entrust you to include us too among them and give us strength to lead an Islamic way of life. Please make our calling an Islam and include our names within the list of Your obedient slaves. *Amin* (O Allah accept it)

### Servant and servitude:

All the human beings are the slaves of Allah. The duty of a slave is to carry out instructions given to him and for one who shirks his responsibility is not a slave. The slavery or servitude is based on the correctness of Faith. The one whose Faith has deficiencies, his service is regarded as unacceptable and whosoever is blessed with the correctness of Faith, even a small fraction of his service thus rendered is deemed acceptable. Hence, it is an obligation on every Muslim to strive to maintain his Faith (according to the existing standards of Islamic Monotheism). Furthermore, one should accord the keenest preference to matters concerning the rectification of his Faith over the rest of the matters in his day-to-day life.

## The prevalent condition:

The present day situation is that the people have adopted different ways. Some of them pursue the traditions cherished by their forefathers, some resort to the methodologies devised by the saints, some proffer the self-proclaimed observations of the scholars as an evidence whereas some merely run their own conjectures and poke their nose into the matters of religion on the pretext of using their intellect.

## The best choice:

The best possible action is that we should regard Qur'an and Sunnah as a yardstick of excellence, refrain from interfering into the matters concerning the Islamic law by applying our intellect (as it *will* cause the threat of our soul by resorting to these two afflictions, i.e. Qur'an and Sunnah). We must recognize the sayings of the saints, observations of the scholars and the customs observed within our community in case they stand things confirm to the standards set forth by Qur'an and Sunnah and likewise we should rejectfully shun them in case they do not.

## It is not an uphill task to understand religion:

A myth which has gained much currency among the masses is that to have an understanding of Qur'an and Hadith is a difficult task for it requires a lot of knowledge and as long as we are ignorant, we can neither understand it nor we could act upon it. Only the saints and pious people possess the capability to act accordingly. This notion which is nursed by them is absolutely baseless because Allah the Exalted has stated that the verses of the Noble Qur'an are explicit and conspicuously clear as mentioned in the following verse:

﴿الْقُرْآنُ كَرِيمٌ ۝١٠١ خَالِدٌ مُّبِينٌ ۝١٠٢﴾



"And indeed We have sent down to you manifest Ayat (verses) and some disbelieve in them but the Fitriqah (those who rebel against Allah's Command)" (v. 2:99)

The above statement means that it is not difficult to understand them at all but it is difficult to act upon them as their compliance seems to be fairly laid on one's self and therefore the disbelievers do not recognize them.

**Why were the Messengers sent?**

It does not require a lot of knowledge to have an understanding of Qur'an and Sunnah as the Messengers were sent to provide guidance and directions to the ignorant and the illiterate and to impart knowledge to the unlearned people as stated in one of the verses of the Noble Qur'an:

﴿مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ فَقُلْتُ إِنِّي ضَالُّ سَبِيلٍ﴾  
 ﴿أَنْزَلْنَا إِلَيْكَ الْكِتَابَ كِتَابًا مُبِينًا﴾

"He it is, Who sent among the unlearned ones a Messenger from among themselves, reciting to them His verses, purifying them and teaching them the Book and Al-Hikmah (legal ways) And verily, they had been before in transgression (v. 62:2)

This is one of the great benefits of Allah that He dispatched such a Prophet who taught the unlearned, purified the regions, imparted knowledge to the ignorant, wisdom to the unwise and guidance to the delinquent even after grasping the import of this verse: if some one still insists that it is the job of the learned to comprehend Qur'an, and the great signs to act upon it's teachings. It only demonstrates its rejecting the above worded Qur'anic verse and depreciating the grand beauty of Allah. The fact is that by acquiring an understanding of the above, the ignorant persons become the learned ones and the delinquent

take him into scholars by acting upon the teachings transcribed therein.

### **An instance of a physician and a sick person:**

To elaborate it hypothetically, let us assume that on one hand we have an expert and wise physician, while on another hand, we have another person who is suffering from some kind of a horrendous ailment. By way of sympathy, a third person advises him to consult such and such physician for his treatment, but this sick person observes that to approach this physician, and get treated by him, is the task of those who are hale and hearty and as long as I am mortally sick, how could I possibly go to him for treatment? What's your think of this person to be mentally deranged as he does not recognize the efficacy of a doctor's treatment. A physician is meant to provide treatment to the invalid. Does a person deserve to be called a doctor who claims to provide treatment only to the hale and hearty? Thus we may reasonably conclude that an ignorant and delugent person equally needs to understand Qur'an and Fiqah and act upon it fervently as does a saint and a scholarly person. It is an obligation on all and sundry to continue their pursuit of the knowledge concerning the teachings of Qur'an and Fiqah, put their heart and soul into understanding it, act upon it accordingly and mould their Fiqah within it's framework.

### **Ma'ad haq and prophethood**

We must remember that *Iman* (Faith) has two constituents:

- a) To consider Allah as the only One, worthy of being worshipped
- b) To recognize the prophethood of Messengers of Allah.

To consider Allah as the only One worthy of being worshipped, means that we should not associate partners with Him and to recognize the prophethood of the Messenger implies that we

must follow him and act according to his instructions. The first constituent of Faith is to conform to the Islamic Monotheism and the second one is to comply with *Shari'ah* (teachings of the Prophet ﷺ). The opposite of Monotheism is polytheism and the antonym of *Shari'ah* is *Bid'ah* (innovation). It is obligatory on every Muslim to strictly adhere to the concept of Islamic Monotheism, and to comply with the teachings of the Prophet ﷺ. One must abide by them and avoid slipping into the acts of *Shirk* (polytheism), i.e. associating partners with Allah or *Bid'ah* (innovating new things in religion). *Shirk* and *Bid'ah* may be considered as a disease that eats into the corner of Faith and destroys it. As far as other views are concerned, their correctness only impales the process of pursuing pure deen. Therefore, a person who is characterized by the qualities of being a monotheistic follower of *Shari'ah*, agrees to *Shirk* and *Bid'ah* and whose accompanying exhibits an inclination towards compliance of *Shari'ah* is indeed a person who should be taken as a religious motivator and mentor.

On this treatise *Taqwiyat-ul-Deen*,

in this book entitled *Taqwiyat-ul-Deen*, we have compiled a few Qur'anic verses and *Ahaadeeth* which elaborate the Oneness of Allah, compliance with *Shari'ah* and the vices of *Shirk* and *Bid'ah*. This has been translated into simple English along with short footnotes for the purpose of giving explanations so that everybody can benefit from it and whenever, for Allah will, may be led to the Right Path. May Allah accept it as a means of our deliverance in the Hereafter. Ameen. It has been named *Taqwiyat-ul-Deen* which comprises two chapters. The first chapter consists of description concerning the concept of Islamic Monotheism and the wickedness of polytheism and the second chapter consists of compliance with *Shari'ah* and the vices of *Bid'ah*.

## Chapter One

### Description of Tawhid

#### People's unawareness and ignorance:

Polytheism is generally widespread among the people and the concept of Monotheism is a novelty. Many people who claim to be the bearers of Faith do not understand the meanings of Tawhid and Shirk (Monotheism and polytheism). Apparently they are Muslims, but they are unconsciously involved in the acts of Shirk. Therefore first we should try to understand the meanings of Tawhid (Monotheism) and Shirk (polytheism) so that we may know about their advantages and disadvantages as directed by Qur'an and Sunnah.

#### The acts leading to polytheism:

In difficult times and situations people call upon saints, Prophets, Imam, martyrs, angels and Jinnas for assistance, make their vows to them, invoke them for the fulfillment of their wishes and even make so called offerings to them so that their wishes may come true. To avoid edicts, they have no scruples about attributing their vows to these false deities by giving them such names as Nizam Naba, Ab Bakrah, Musana Bakrah, Peer Bakrah, Mader Bakrah, Saker Bakrah, Ghulam Mubashir and Ghulam Mahmood etc. Someone names a plant of hale in the name of a deity, someone daughters as saint in their names, someone invokes them as a distressed situation and someone treats as oath in their names. This means that the way non-Muslims treat their gods and goddesses these so-called Muslims also gave exactly a similar treatment to the Prophets, saints, Imam, martyrs, angels and Jinnas. Despite committing all the above sinful acts, they still claim to be Muslims. As Allah has rightly said

## ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا حِكْمًا تَرَوْنَ عَنْهُمْ وَإِن تُحِبُّوا إِلَىٰ أَن تَكُونُوا مِنَّا وَلَا يَسْمَعُوا﴾

"And most of them believe not in Allah except that they attach partners unto Him" (V. 12, 106)

Those who profess to have Faith in Allah while their ancient thinking is full of polytheism:

It means that the majority of people who outwardly profess to have faith in Allah are in fact entangled in the quagmire of polytheism. If someone questions them as to why are they involved in Shirk while claiming faith in Allah, they answer by saying that we are not committing an act of polytheism, though we cherish a tremendous amount of love for the prophets and saints and we are sure that their true devotion. Had we considered them as an equal status with Allah it would have been "an act of Shirk", but we merely consider them the slaves and creatures of Allah. Who had vested in them an authority and given them the capability to the effect that they manipulate the matters concerning this world by the Will of Allah. Therefore calling upon them for help is calling upon Allah for His Help. These people are dear ones to Allah and therefore are free to do whatever they like. These are our advocates who will intercede with Allah on our behalf. Meeting them makes one most in favour and calling upon them makes one near to Allah. The more we recognise their greatness and pay our respect to them, the more we shall be drawn towards Allah. In addition to all this, they make a lot of other absurd and baseless statements.

**The verdict of Qur'an:**

The sole reason for all the above incongruities is that people have forsaken Qur'an and Hadith and exercise their own judgements in the matters concerning Shirk all by applying their own intellect, personal myths and superstitions, and try to justify their erroneous customs and traditions by presenting

substantial evidence. If they had the knowledge of Qur'an and Hadith, they would have known that even the pagans among the Arabs used to employ similar kind of arguments before the Prophet ﷺ. Allah's wrath befall them as He decreed them lost in one of the Qur'anic verses:

﴿ وَاعْبُدُوا مَعَهُمْ قُلُوبًا لَا يَفْقَهُونَ رَبَّهُمْ كَمَا كَانُوا يُعْبَدُونَ ۚ وَقُلُوبُهُمْ مَلُوفَةٌ ۚ وَأَعْيُنُهُمْ كَالْحُضَبِ الْأَعْيُنِ ۚ لَا يَأْتِيهِمْ الْقُرْآنُ فَهُوَ أَهْلُ الْقُرْآنِ ۚ وَاللَّهُ يَهْدِي الْقَوْمَ الْكَافِرِينَ ۚ ﴾

"And they worship besides Allah things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allah.' Say: Do you inform Allah of that which He knows not in the heavens and on the earth? Glorified and exalted is He above all that which they associate as partners with Him!" (V, 10-18)

### None but Allah is the Capable:

The objects which the polytheists offer their worship to, are absolutely powerless. They possess no capability of either benefiting anybody or inflicting any harm on someone. As to their notion that they will intercede with Allah on their behalf, is nothing but a mere fallacy for the simple reason that Allah did not inform them about any such thing. Do they prefer to be more knowledgeable than Allah is, regard to the matters of this world and the heavens, in what they believe to be their mediation with Allah on their behalf? Thus, it becomes known to us that there is no such mediator in this universe who, on the basis of people's belief or disbelief in them, can either benefit or harm someone. Even the intercession of the Prophets and saints itself is governed by Allah. Nothing happens if someone calls upon them in distress. Furthermore, we are warned that whoever worships someone as his intercessor, is also a 'Mushrik' as

stated by Allah in this verse:

﴿وَالَّذِينَ اتَّخَذُوا دِينَهُمْ آلِهَةً مِثْلَ آلِهَةِ اللَّهِ لَمْ يُفْلِحُوا وَهُمْ أَصْحَابُ الْأُفْهُقِ  
إِنَّ اللَّهَ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلِيمٌ ذَكِيٌّ ۝ إِنَّ اللَّهَ يَجْزِي الْمُفْسِدِينَ﴾  
﴿29﴾

"And those who take *idols* (protections and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever." (V.29:3)

**None is the supporter other than Allah:**

The fact is that Allah is very close to a human being but the human beings themselves got distracted from this basic truth and coined a fallacious concept believing that an idol shall draw us near Allah and thus took such idols to be their mediators. These are the people who shamelessly turned down the bounty of Allah that it is He who listens to everyone directly and fulfils everyone's desires. Instead of turning to Allah, they started directing their prayers and invocations towards the so-called deities other than Allah for the fulfillment of their wishes. To make the matters worse, these people also wished to be near to Allah by employing erroneous and wrong methods. How could these ignorant and unscrupulous people be guided on the Right Path? The more they tread on this crooked path, the more shall they be driven away from the Right Path.

**None is the sustainer other than Allah:**

This clarifies that whosoever worships the so-called deities in the hope that worshipping them shall make him nearer to Allah, is none but a polytheist, an accomplished liar and the one who rejects the bounty of Allah. Allah states in one of the Qur'anic verses:

﴿لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ اللَّهُ يَرْزُقُ الْغَنَى وَالْفَقَرَ ۚ لَا إِلَهَ إِلَّا اللَّهُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿لَا إِلَهَ إِلَّا اللَّهُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

"Say: In Whose Hand is the sovereignty of everything, (i.e. treasure of such and everything)? And He provides (all), whole against Whom there is no protector, (i.e. if Allah waxes anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him). If you know: They will say: "(All that belongs) to Allah." Say: "Then: then are you deceived and turn away from the truth?" " (V.21:84-89)

Even if the polytheists are asked about an deity who exercises an absolute control over the whole universe and against whom no one can stand, they will definitely say it is Allah. When Allah is All-Powerful, is not it an act of insanity to attempt to perform with Allah? Thus it becomes known to us that Allah has not given anyone authority to dispose off universal matters and no one is other capable of supporting someone else. Furthermore, even the polytheists of the prophetic era did not consider the idols to be on a par with Allah in terms of status, but considered them as slaves and ministers of Allah. They also knew that these idols did not possess any of the Divine powers, but their Shirk was represented by calling upon them, making vows to them, presenting offerings to them and considering them as their intermediaries with Allah. This means that whenever someone receives a similar treatment, even though by reckoning him to be a slave and a creature, such a person is bound to be regarded as a counterpart of Abu Jahl in terms of polytheism.

### The reality of Shirk (Polytheism)

Shirk does not only imply that an entity be equated with Allah or be reckoned as His counterpart, but it goes much further to include the things and manners which Allah has prohibited to



His Qualities and that represent the signs of worshiping and obedience which He has specified for his slaves to observe for Him Alone. In case, someone observes these signs and exhibits them in front of any other entity whatsoever other than Allah, such a practice also has within the definition of Shirk; this practice includes making prostrations, sacrificing an animal in the Name of Allah, making vows, calling upon Him in distress, considering Allah to be Himself present everywhere, and maintaining that the others do have a role to play in the matters of one's fate and destiny. All the above are different shapes and varieties of Shirk. Prostration is particularized to be performed for the sake of Allah only, sacred sacrifices is done for Him Alone, vows are made to Him Alone, He is the One Who, in times of distress (distinctions), is called upon. He is the Omnipotent and All-Powerful and He is the Supreme Authority over everything. If any of these qualities are ascribed to any other entity other than Allah, it is known as Shirk even if such an entity is regarded as inferior to Allah or is reckoned to be a creature, or slave of Allah.

All such beings and entities like a Prophet, saint, jinn, Satan, ghost, apparition and fairy shall all be treated equally in this matter and whoever considers them as having Divine powers, commits an act of Shirk and the door of such a thing will become a Mushrik (the one who associates partners with Allah). Hence Allah has brought down His wrath on the Jews and Christians too even though they did not practice idolatry, but treated their Prophets and saints in a similar manner (i.e. they attributed to them the qualities which are purely Divine in nature) as Allah has stated in the following Qur'anic verse:

﴿الَّذِينَ اتَّخَذُوا أَوْلِيَاءَ مِنْ دُونِ اللَّهِ يُغْتَابِلُهُمُ الْمَوْلَىٰ يَوْمَ الْقِيَامَةِ فِئَتًا مِّنْهُمْ يَرْفَعُ اللَّهُ بِالسَّيْفِ الَّذِينَ كَفَرُوا وَيَذَرُ الَّذِينَ اتَّخَذُوا الْأَوْلِيَاءَ عَلَىٰ مَا كَانُوا يُفْعَلُونَ ۚ﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, (by placing them in things which they made lawful or unlawful according to their own desires without being ordered by Allah) and (they also took as their lord) Messiah, son of Mary, while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One (God -Allah) *La ilaha illa Allah* (none has the right to be worshipped but He). Praise and glory is to Him, (the above is He) from having the partners they associate (with Him)." (V 8:11)

It means that even though they considered Allah as the Most Supreme Lord, nevertheless, they also gave their recognition to other minor lords, which are their prophets and monks. These people were never intended to commit such acts of Shirk. Allah is all Alone worthy of being worshipped. He has no partners. Everyone, whether big or small, are none but His helpless slaves.

Allah states in one of the verses of the Noble Qur'an:

﴿إِن مِّن شَيْءٍ إِلَّا بِنِزَارٍ مِّنْ عِندِ الرَّحْمَٰنِ فَهُوَ يَوْمَئِذٍ لَّهُ مُنْقَلَبُهَا  
وَمَرْجِعُهَا وَإِلَيْهِمْ يُرْجَعُونَ﴾

"There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)." (V 19:93-95)

It means that regardless whether a creature happens to be an angel or a human being, it carries a status of no more than being a slave before Allah. A slave has under an absolute hegemony of Allah and therefore, is completely helpless and powerless. Everything lies under Allah's control. He gives nobody under

myself's control. Everyone shall have to appear in the Presence  
in person. For his death. No one will advocate for anyone there  
and no one could lend his support to anyone else. There are  
hundreds of names mentioned in this regard in the Nikāya. Just as  
whereas only we, as a specimen, have made a mention of a few  
of them. Whenever we speak, there already, shall have a clear  
understanding of the concept of Shark and Tainted. In the 'Aśoka'

## Chapter Two

### Categories and aspects of Shirk (Polytheism)

It is necessary to gain knowledge about the characteristics which Allah has particularised for Himself so that none of them be attributed to any other else. Such things are countless. We, on our part, shall be mentioning some of those things and prove them in the background of Qur'an and Hadith so that the people may understand the other perfect things else with their help.

#### 1. Shirk in knowledge

The first thing is that Allah is present everywhere by His Knowledge which means that His Knowledge encompasses everything. This is why He has a complete cognizance of everything, everywhere, whether a thing happens to be far or near, hidden or apparent, up in the heavens or inside the earth, on the tops of the mountains or at the bottom of an ocean. This magnificence belongs to none but Allah. If a person calls upon someone (by invoking his name) other than Allah, while doing his everyday routine affairs, so that the one called upon may help him relieve his distress, or attract an enemy by invoking his name, or keeps pronouncing his name on the beach of a river, or makes a vow in his name or conjures up his picture in his imagination, by naming a faith that whenever he invokes his name, or think of him vividly in his mind or contemplate on his grave, he gains cognizance of him, none of his affairs is hidden from him and whatever misadventures he goes through, namely, sickness and good health, abundance and distress, life and death, sadness and happiness etc., are all known to him, any word which his mouth utters is heard by him and he knows about his thoughts and imaginations. All the above things and any prove the presence of the elements of Shirk. This is called a Shirk in

knowledge which means one is trying to prove that someone other than Allah possesses a similar kind of knowledge which is only the prerogative of Allah.

By nurturing this kind of faith, a man undoubtedly turns into a *Mushrik* (polytheist) whether he nurtures such a faith in regard to an honourable human being or any of the created angels, or whether such a knowledge which is attributed to him, happens to be a personal one or granted by Allah. Whenever the situation may be, this is an absolutely polytheistic faith.

### 1. *Shirk in disposing*

Disposing the matters of the universe with intention, exercising authority, killing at will and resurrection, awarding abundance and giving distress, giving healthiness and sickness, giving victory and defeat, succouring and precluding, fulfilling of one's desires, averting calamities, providing help in distress situations and whenever one stands in need of it are all attributed to Allah and none but Him Alone. None but Allah can have this magnificence. A human being or an angel, despite acquiring great ranks, may never have these characteristics. A person who seeks to prove that no one is other than Allah may have an authority of this nature, makes vows in the unity or makes an animal sacrifice for the purpose of fulfillment of his wishes, and invokes it's name in distress so that it can avert all his troubles. Such a person is called '*Mushrik*' and this kind of act is called '*Shirk in authority*' or disposing. It means that overthrowing a belief that any entity other than Allah may have the authority, whether as the one granted by Allah or as one of it's personal traits, is a polytheistic faith anyway.

### 2. *Shirk in worship*

Allah has particularised all acts of worship for Himself Alone which are defined as *ibadat* like prostrating, bowing, standing with folded hands giving charity in the Name of Allah, fasting in His

Name and undertaking long journeys to visit His Sacred House  
 by putting on such a clothing that the people may distinguish  
 them as the visitors of His Sanctified House, involving Allah's  
 Name on the way, avoiding indecent talk and hunting,  
 circumambulating His House with an utmost caution, making  
 prostrations in its direction, carrying the animals of sacrifice  
 towards it, making vows there, putting a covering on Ka'bah,  
 making supplications while standing on the threshold of Ka'bah,  
 asking for the virtuosities in the religious as well as worldly  
 matters, kissing of the Black Stone, touching the walls of  
 Ka'bah by one's mouth and chest, making supplications by  
 getting hold of the fringe of its covering, illuminating its  
 surroundings, taking up residence there as one of its servants,  
 sweeping and cleaning it, offer drinking water to the pilgrims,  
 providing water for Wudu (ablution) and bathing, partaking of  
 Zamzam water by considering it as a sanctified act, getting  
 oneself dressed with it, drinking it to one's heart content,  
 distributing it among themselves, carrying it to be presented to  
 one's relatives, warning the forest surrounding it to refrain  
 from hunting there, not to cut trees there, not to pull out grass  
 from there, not to graze animals there: these are acts which  
 Allah has prescribed for Muslims to be observed in His worship.

Now, if a person makes a bow or prostration before the grave of  
 a Prophet, saint, ghost, apparition, jinn, fairy or any of the real  
 or fake graves or a specified place inside a tomb, or a certain  
 sign or house, or a branchist and coffin, observes that in their  
 names, stands in front of them with folded hands, makes  
 offerings to them or hoisting a flag in their name or walking  
 backwards (with a reverse motion of feet), leaves a gift or  
 undertakes a long journey to visit graves and other places, lights  
 earthen lamps there or makes arrangements for illuminating  
 them or puts coverings on their walls or offers a sheet as a  
 covering on the grave, manually fanning the air by hand (by

using a Morchilal, a flouting contrivance), invites a feast there; knows its threshold, offers supplications there with folded hands; asks for the fulfillment of wishes there; turns the shade by bowing its servant and vibrates the forest around it; anyone doing any of the above acts commits a clear and manifest Shirk.

In brief, all the above acts and the alike, are called Shirk in worship." It implies paying one's respect to an entity other than Allah in a manner which is prescribed for Allah Alone either by believing that this particular entity is personally entitled to such a veneration or by believing that Allah becomes pleased if any of these entities are held in high esteem. Or with the blessing of their veneration, enables one's wicked off and done away with. Whatever may be the case, such faith is purely polytheistic in its nature.

#### 4. Shirk in one's daily routine chores:

Allah the Exalted, has taught His slaves the norms of respect to the effect that they should remember Allah while performing their everyday worldly chores and pay Him their tribute for the enhancement of their Faith and to secure Allah's blessing in day to day assignments. These norms include: (1) making vows to Allah and calling upon Him Alone whenever a catastrophe befalls His slave, (2) invoking His Name for His blessing whenever commencing an assignment, (3) slaughtering animals to express one's gratitude to Allah in the case of having been blessed with a child; (4) giving one's children such names as Abdulah, Abdu-Rahman, Aski Tullah, Allah Deyn, Asmullah, Allah Dv etc.; (5) taking out a small portion of the crop-produce and giving it away in the Name of Allah; (6) apportioning some of the fruits to His name out of the total produce, (7) specifying some of the animals and allocating them for the purpose of sacrifice in the Name of Allah (8) treating the animals which

are carried to the House of Allah with due respect by neither riding them nor mounting any load on them; (9) observing Divine instructions in the matters concerning food and dress; (10) restricting oneself to the use of permissible things only and avoiding the ones that are not allowed; (11) considering that all the different conditions and situations which one comes across in this world, like expensive and inexpensive rains and prices, health and sickness, victory and defeat, succeeding and proceeding, sadness and happiness, are all commanded by Allah; (12) pronouncing a standard formula of 'In Sha' Allah while seeking an incentive to perform an assignment; (13) pronouncing the Name of Allah the Exalted One in such a manner that the Greatness is conspicuously highlighted and one's slavery is clearly exhibited. By using such words like: our Allah, our Master, our Creator or Alla Haid (the object of our worship)-etc.; (14) in case a need arises on a certain occasion to administer an oath at all, undertaking an oath only in the Name of Allah.

These and the other similar things have been singled out by Allah as His own and personal prerogative for the sake of His veneration and magnificence. Anybody showing such kind of respect to an entity other than Allah, commits Shirk, as for example: making a vow to it with the intention of fulfilling a difficult assignment; giving one's children names like Abdul-Nabi, Imam, Hakeem, Poor Hakeem etc.; appropriating part of the produce of one's farm or orchard to it's name, separating part of the fruits and keeping that aside (as the name of a deity) unconditionally after they are picked up from trees and then only putting the rest to one's use; dedicating some animals from among the whole herd to a deity and then treating those animals with respect by not removing them from the fodder and water and not to strike them with stick or stone; observing customs and traditions in terms of dress and food to the effect that a specified group of people should not eat such and such food and



should not wear such and such dress, attributing the virtues and evils of the world to them by making such statements that as long as that particular person has been cursed by that particular deity, he has gone mad or that certain person has turned into a handicapped person due to the fact that he was driven away by that deity or by saying that as long as that person was blessed by a certain saint, he is free as a flood tide of success, or that failure was wrought by that star or by observing that this engagement was not accomplished as long as the moon was waned at a certain time and on a certain date or by observing that if Allah and His Prophet will it, war would be coming; or by saying that it will happen if one's religious master wishes it to take place or using such adjectives like, the 'most great, independent, Lord of lords, the Master of the universe or the King of kings etc.; the subscribing of an oath in the name of the Prophet or the Qur'ān, or *Abū al-Qasim*, or an Imam, or a religious master or their graves or one's own self etc.

All the above practices generate *Shirk* which is called a 'Shirk on day to day basis', which implies paying one's respect to an entity other than Allah exactly in the same manner as the one prescribed for Allah.

These four kinds of *Shirk* have been clearly stated in the Qur'ān and *Hadith* and therefore we shall be mentioning about them in the next chapters.

# Chapter Three

## The Vices of Polytheism — The Virtues of Monotheism

The polytheists cannot be forgiven:

﴿إِنَّ اللَّهَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا  
ذَكِيرًا﴾

“Verily! Allah forgives not (the sin of) taking up partners in worship with Him, but He forgives whom He pleases. None other than that, and whoever sets up partners in worship with Allah has indeed strayed far away.”  
(V 4:116)

The man who does not discriminate between the permissible and the forbidden commits himself all the way to ruin doing nothing, claims his prayers and fasting, does not give his wife and children their due rights and becomes insubordinate in disobeying his parents. —but indeed strayed from the path of Allah, but the man who gets struggled in the question of Shirk has strayed very much far away by getting involved in such a sinful act as shall never be forgiven by Allah except by showing repentance. As far as other sins are concerned, Allah may perhaps forgive them even without repentance (on the part of the slave). It becomes thus known that Shirk is an exceptionally worse and the person who commits it is bound to be punished. If an act of Shirk, thus committed, is as such an extreme kind which turns a person into a polytheist, then the penalty thus incurred by the person is an eternal Hell fire, for he will neither be ever released from it, nor shall get any rest and peace whatsoever thence. As to the acts of

minor degree of *Shirk*<sup>13</sup>. These doors are bound to be punished according to the penalties which are apportioned for them by Allah the Exalted.

As far as the penalties which have been specified by Allah in regard to other sinful acts are concerned, they mainly depend on the Will of Allah. (Depending on His Will, He may forgive them or He may punish the doer)

### Explaining *Shirk*:

We have understood that *Shirk* is the biggest of all sins (in and no sin surpasses it in terms of gravity, severity and enormity). It can be explained by the following example:

Let us suppose that a king has a specific penal code for his subjects comprising all kinds of penalties for different kinds of offences like theft, robbery, sleeping while being on duty as a guard, a delayed arrival at the king's court, fleeing from the battlefield and delaying the payment of government revenues etc. are all crimes deserving specific punishments. The king, depending on his will, can either duly punish the offenders or forgive them, but there are a few crimes whose commission clearly indicates a rebellion like an act of revolting and overthrowing a nobleman, a minister, a field commander, a sweeper or a shoe-maker and declaring anyone of the above as a king in the presence of the king himself. Such an act shall be considered as a mutiny. Or similarly, if a crown or a crown is made for any of the above categories of people or anyone of them is called with such title as "Your Excellency" or "His Highness" or "His Majesty" or is treated with the observance of a royal protocol or a certain day is specified for him as a gala festival or a certain song is made in his after a royal fashion, in what constitutes the

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<sup>13</sup> Whether a *Shirk* is of a monstrous nature or of a minor degree is irrelevant; it is equally necessary to the concept of Islamic Monotheism.

greatest of all crimes which must never go unpunished. A monarch who overlooks giving out punishments on such crimes, is bound to have a weak and staggering empire and the whole people shall find such a monarch as incapable and unworthy of ruling an empire. Dear Friends! Let us fear from the Master of the universe, the Sovereign who has a great sense of honour and an unlimited power. How can such a Lord let the polytheists go unpunished? May Allah bless all the Muslims with His mercy and save them from such dangerous celebrities as Shirk, Ashik!

Shirk, the greatest of all shirks:

Allah the Exalted One says in one of His verses:

﴿لَا تَجْعَلْ لِّشَيْءٍ كِبْرًا شَرًّا ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿البقرة﴾

"And (remember) when Luqman said to his son when he was advising him: "Don't set up worship others with Allah. Verily! Joining others in worship with Allah is a great Zulo (wrong) indeed." (V 31:17)

It means that Allah had awarded characterists to Luqman, عليه السلام. By utilizing his mental faculties, he understood that giving away someone's right to someone else is an act of great injustice. The one who gives away Allah's Right to someone else among His creatures is similar to a person who gives away something to the meanest one – what is that it due to be given to the greatest one. As long as Allah is the Greatest of all and all His creatures rank no more than a slave before Him, what injustice should be greater than putting a royal crown on the head of a shoe-maker? We must understand that anyone whether one of the most eminent human beings or any of the angels closest and nearest to Allah does not carry the status of even a shoe-maker in terms of divinity and dignity while facing the magnificence of Divinity. Thus it becomes clear that as Shari'ah has regarded

Shirk is to be an extremely enormous sinful act, one's wisdom and common intellect also recognizes Shirk to be as such. It is the greatest of all vices which is a fact, because the greatest of all inequities to be found in a man is that he should disrespect his elders. Who else is bigger than Allah is greatest? Committing an act of Shirk truly amounts to being disrespectful towards Him.

Tauhid (Monotheism) is the only way out:

Allah has said in one of the verses of the Noble Qur'an:

﴿وَمَا كُنَّا بِمُرْسَلِيكَ مِنْ قَبْلِكَ مِنْ نَبِيٍّ إِلَّا تَمُوتُ أَوْ يُتْلَىٰ عَلَيْكَ ذِكْرُكَ أَوْ يُنذَرُ﴾

"And we did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying) لا اله الا الله (none has the right to be worshipped but I (Allah)), so worship Me (Alone) and none else)." [V 21: 23]

It means that all the Messengers were sent by Allah with exactly the same commandment that none but Allah should be worshipped and only Allah is worthy of being worshipped. We thus understood that the commandment in regard to the recognition of Uniqueness of Allah and the prohibition concerning the joining of others in worship with Him is a matter which is a common constituent of all the previous revealed doctrines, and hence, this is the only way out for one's salvation. The rest of all the other words are an error.

Allah is disgusted with Shirk:

It is reported by Abu Hurairah رضي الله عنه that Allah's Messenger ﷺ said: Allah has made the following statement:

﴿لَا أُحِبُّ الْمُشْرِكِينَ﴾

﴿مَنْ شَرِكَنِي شَرِكَنِي﴾

"I am most disgusted with the action of joining others in worship with Me. Whoever does an act in which he joins others in worship with Me, I shun him and his partners and become disgusted with him."

It means that unlike others who divide their shared goods among themselves, I do not do so because I stand in need of no one. Whoever performs a virtuous deed for Me by giving Me a partner in it, I do not even take My share and leave the whole of it for others and become disgusted with him. It thus becomes known to us that whatever does an act for Allah, and does the same act for no entity other than Allah, he has indeed committed Shirk and it further clarifies that any act of worship which is dedicated to Allah by the polytheists is unacceptable. Allah is disgusted with such acts and such people.

**Attributing the Oneness of Allah prior to the dawn of time itself:**

**Allah the Exalted says:**

وَإِذْ أَلَمَّ إِلَهُكَ بِإِبْرَاهِيمَ إِذْ قَالَ لِرَبِّهِكَ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ بِكَ فَقَالَ رَبُّهُ إِنِّي نَبِيُّ رَبِّكَ وَأَنَّكَ كَانَتْ هُدًى لَّكَ مِن قَبْلُ وَلَئِن كُنْتَ مِن قَبْلُ مِّنَ الْغَافِلِينَ أَلَمْ تَعْلَمْ أَنَّهُ لَمْ يَكُنْ لَكَ شَرِكٌ قَبْلُ ۚ إِنِّي جَاءُكَ بِالْبَيِّنَاتِ لَقَدْ جِئْتُكَ بِالْحَقِّ ۚ إِنِّي خَشِيتُ أَن تَقُولَ إِنِّي إِلَهُ مُّطَهَّرٌ

"And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying) 'Am I not your Lord?' They said 'Yes' We testify, lest you should say on the Day of Resurrection 'Verily, we have been unaware of this. Or lest you should say 'It was only our fathers' influence who took others as partners in worship along with Allah, and

we were (nearly their) descendants after them, will You then destroy us because of the deeds of men, who practised *Al-Batil* (i.e., polytheism, and committing crimes and sins, involving and worshipping others besides Allah)?” (V, 112,113)

It has been reported by Ahmed on the authority of Ubai bin Ka’b رضي الله عنه, in regard to the interpretation of the verse (regarding the time when Allah made the offspring of Adam testify) saying that Allah gathered all the progeny of Adam, formed them in pairs, then made their facial features and shapes, then gave them the power of speech. When they began to speak, He took a covenant from them by asking them, “Are I not your *Rabb*?” They answered, “Verily, You are our *Rabb*!” Allah then stated, “I hereby make all the seven levels of heavens and earth as well as your father Adam a witness unto you lest you should employ an excuse of being unaware of it on the Day of Resurrection. He certifies that none is worthy of being worshipped except Me and none but Me is your *Rabb*. Do not associate partners with Me in worshipping. I shall keep sending my messengers unto you who will in turn continue to remind you of this covenant of yours with Me and I shall reveal my Books unto you.” All of them answered, “We hereby testify that You are our *Rabb* and You are the object of our worship. None but You is our Lord and none but You is worthy of our worship.”<sup>[1]</sup>

<sup>[1]</sup> *Rabb* means among other things, the Creator, the Sustainer, the Provider, the Protector and the One in Whose hand is the disposal of all affairs.

<sup>[2]</sup> Then they continued to it. Then Allah showed Adam (in a certain angle) who made up all of them. He saw that there rich among them as well as poor, beautiful as well as ugly. Upon asking him, Adam enquired of Allah “O our *Rabb*! Why didn’t You create all of them as equals?” He answered, “I like to be offered thanks.” Then Adam عليه السلام sighted among them the

Allah cannot be presented as an authority:

Uthai bin Ka'b رضي الله عنه, while interpreting the above verse said that Allah gathered all the offspring of Adam at one place, divided them into groups, for instance, He separated the Prophets, saints, martyrs, pious people, obedient ones, disobedient ones into different groups. Similarly, He segregated the Jews, the Christians, the polytheists and the followers of every religion. Then whatever facial features and shapes one had to be given in this world, Allah made them appear exactly in the same manner then accordingly. Someone was made to appear as good-looking, someone as bad looking, someone as comely, someone as ugly and someone as a lame person. Then all of them were given the faculty of speech and then asked: "Am I not your Rabb?" All of them acknowledged the lordship of Allah and then Allah took a pledge from all of them to the effect that they shall not take anyone as their ruler and master except Him Alone and shall not consider anyone worthy of being worshipped except Him Alone. Then Allah made all the seven strata of heavens and earth as witnesses and said that the Prophets shall be sent unto you to remind you of this pledge of yours and they shall bring with them the heavenly scriptures. Everyone has individually affirmed the Oneness of Allah and rejected associating partners with Him in an era prior to the dawn of time itself and therefore, no one may be presented as an evidence in the name of Shirk (i.e. a pretceptor, a mendacious, a deceiver, a father, a grandfather, a king, a religious scholar or a saint)

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Prophet عليه السلام when they were glowing like lamps and who had no case of disbelievers surrounding them. Then Allah the Exalted took also an acknowledgment from all the Prophets as regard to their Prophethood. It refers to that pledge which is mentioned in the Qur'an with the following statement (And there was also a time,) when We took a pledge from the Prophets. These Prophets include you (Prophet Muhammad صلى الله عليه وسلم), Noah, Abraham, Moses and Jesus the son of Mary)---



**The excuse of forgetfulness shall not be accepted:**

If someone thinks that after being in this world, we no longer remember the said pledge and in case we commit an act of Shirk now, we shall not be punished as there is no questioning in forgetfulness. The answer to this notion of theirs is that there are many things a man does not remember but once reminded by a credible and authentic person, it all comes back to his memory. For instance, no one remembers his date of birth, but once he hears about it from people, he has no qualms about saying it with certainty that I was born on such and such date, at such and such year and at such and such hour. He only recognizes his parents upon hearing from people. He does not consider anyone else as his mother. In case one does not perform his obligations towards his mother and prostrates someone else as his mother, the people are bound to ridicule and censure him. In response to their ridicule of the polytheists that as long as I do not remember my birth, why should I consider this woman as my mother? People have no reason to censure me about it! Once this person blurted out such a statement, people shall definitely regard him to be a perfect fool and a rick person. If that becomes known to us that since a man believes in many a thing to the extent of certitude on the basis of hearing them merely from people, how is it that he should disbelieve the teachings of the Prophets who are the people of a great status and magnificent calibre?

**The basic teachings of the Prophets  
and the (Divine) Scriptures:**

Thus we understood that every one has been individually mentored, and stressed upon in the realm of the spirits to adopt and adhere to the concept of Tawhid<sup>[1]</sup> (Monotheism) and shun

[1] It means declaring Allah to be the only God Who deserves to be

Shirk (polytheism), i.e. associating partners with Allah in the acts belonging to Him. All the Prophets have been sent to this world for the sole purpose of guiding people of this world and its renewal. The instructions of more than one hundred and twenty-four thousand Messengers of Allah and the central knowledge contained in all the Divine Scriptures concentrated on just one point: "Reverence the concept of Tawhid (Monotheism) should not be tampered with and do not even think of associating partners with Allah! Do not consider anyone as an absolute sovereign and a disposer (of the affairs) except Allah! Do not resort to anyone for the fulfilment of your wishes and making your *duaa* Allah!"

Once we are informed about the following Hadith, there is no room left whatsoever for an excuse to commit an act of Shirk by anybody. This is how the Hadith goes:

It is narrated by Mu'adh bin Jabal رضي الله عنه that he was instructed by the Prophet ﷺ to the effect that:

لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَخَرَّ قَتْلُكَ

"You must not join others as partners with Allah even if you are murdered or hurt to death." (Muhammad Ali Nadwi)

This means that we must not consider anyone else other than Allah as worthy of being worshipped and do not care for being molested by a jinn or devil. As the Mushiks must patiently bear the heat of the eternal calamities without jeopardising their Faith, they must also bear the eternal afflictions (i.e., molestations on the part of jinn, ghosts and other such beings) with patience without perverting their Faith out of their sight. They should hold the belief that everything whether an affliction or comfort is directly governed by Allah. Allah sometimes puts

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worshipped as such and conferring all attributes with which He has graced Himself as that are attributed to Him by His Messenger ﷺ.

his faithful believers on trial. A believer is tested according to the strength of his Faith. Sometimes pious people are subjected to chastisement on the part of the wicked persons so that a distinction may be established between the sincere and the hypocrite. As the pious are apparently maligned by the disbelievers and the Muslims by the disbelievers (through the Will of Allah) and they continue to bear with it with perseverance and patience without perverting their Faith due to being disgraced with the trials, similarly the pious are sometimes subjected to trouble on the part of Jews and Satans through the Will of Allah. So one should bear with it steadfastly and patiently without yielding to their hegemony out of the fear of their oppression. Thus it becomes known to us that if a person denies a deity (take deity other than Allah) out of being aware to the k. repudiates and condemns making vows and offerings to it, removes the crooked and unjustified customs associated with it, and in the process of doing it, if such a person incurs either a loss of life or a loss in terms of finances, or should Satan happen to chastise him in the name of a persecutor or a martyr (by making such take app-ansoon), he must understand that Allah is testing his Faith which he must hardly bear with and should hold on to his Faith steadfastly. We must remember that Allah tightens His grip on the oppressors after giving them plenty of rope and liberates the oppressed from their talons similarly He shall grab on to the oppressors among the Jews in due course of time and shall release the adherents to the concept of Oneness of Allah (the monotheists) upholding the cause of 'Tawhid' from their tyranny.

It has been narrated by Ibn Mas'ud رضى الله عنه:

قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْقَدْرَ الَّذِي يَنْقُضُ فَايَ قَوْمٍ  
 أَنْ يَدْعُوا لَنَا وَهُمْ خُلُقِيَّةٌ

"A person acquired of the Prophet صلى الله عليه وسلم as to which

is the biggest of all sins. He said, that it is to call upon someone else other than Allah, thinking of him as similar to Allah, even though Allah has created you.”

(Al-Bukhari-Muslim)

It means that as Allah (on account of His Knowledge and Capability), is believed to be the Omnipotent and the Conductor of the whole universe, and is called upon in times of distress, similarly calling upon some other entity other than Allah, believing in it to be characterized by the same qualities as the creator of all sinful acts. Because none has the capability to solve the problems of mankind except Allah. Furthermore, as long as our Rabb is Allah, we must call upon Him Alone in distress situations, as we have no link with any other entity. For example, if someone becomes a slave to a king, he is bound to approach his king for the fulfillment of all his needs. Not to speak of a thief or a robber, he will not even approach other kings (for his personal needs). Since there is no entity at all, whatsoever, who could be considered a counterpart of Allah, is it not a folly to approach any other entity for the fulfillment of one's needs?

**Taqat (Mansukhat) and Taqdeer:**

It has been narrated by Anas رضي الله عنه that the Prophet صلى الله عليه وسلم said:

اقبل الله تعالى يا ابن آدم إني لراي اليقين بطريق الأرز  
حلال ثم اليقين لا تفرق بين قبيح الأكلك بطريقها متفرقة.

“Allah the Exalted states to the personality of Adam that if you happen to meet Me with the sinful acts of the entire world, I shall meet you with an equal amount of mercy provided you have not joined partners with Me.”

It means that there had been many delinquent and sinful people

in the world including Pharaoh and Haman etc. as well as Satan, who also is to be found in this world. All these sinners have been committing sins and shall continue committing them till Doomsday. Now, if a person supposedly commits all these sins collectively to his sole account individually, chances are that Allah shall bestow on him an equal amount of mercy and forgiveness, provided he has not committed Jilad. Thus it becomes known to us that with the blessing of Taqwa, all the sins are forgiven<sup>11</sup> exactly in the same manner as the virtuous deeds are destroyed by the evil of Shirk. This is also a fact that when a man is completely cleansed off the impurities of Shirk and shall uphold a faith like none but Allah in his lifetime, and thus, is no place to flee His Rule, none offers shelter to the one, who disobeys Him, all are helpless before Him, none can clear His Commandments, none can intercede with Him on behalf of someone else and no-one can make a recommendation before Him for someone without His Permission. — concerning this act of beliefs — the possibility of sins which might be committed by him could be only either due to his inherent human weaknesses or his forgetfulness. And then such a person shall have been growing under the burden of these sins shall be utterly disgraced and shall not be able to raise his head (out of a sense of shame and remorse). This type of person is undoubtedly blessed with the mercy of Allah. As the amount of sins increases, so increases the intensity of his remorse and the more his remorse becomes intense, so does the mercy of Allah

<sup>11</sup> The purpose of mentioning that Shirk is to clarify that committing an act of Shirk is an extremely detestable and abhorrent thing. One should not, however, deduce that as long as one is free from Shirk the commission of other sins/acts are in any way acceptable. In regard to the forgiveness of sins one should take into consideration the general rule of Allah (who is forgiving Allah's forgiveness and becoming repentant).

The second memorandum also points out that the use of a demand memorandum was the subject of a memorandum dated 11 July 1964, captioned "A demand memorandum as a demand letter." Under this heading there are three sub-headings and three paragraphs, namely: "A demand memorandum as a demand letter," "A demand memorandum as a demand letter," and "A demand memorandum as a demand letter." The first paragraph is a demand letter, the second is a demand letter, and the third is a demand letter. The first paragraph is a demand letter, the second is a demand letter, and the third is a demand letter.

## Chapter Four

### The negation of Shirk in knowledge

Allah says in one of the Qur'anic verses as follows:

﴿لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَالْغَيْبِ وَالشَّاهِدِ وَالْغُيُوبِ ۚ لَا تَمْلِكُ مِنْ دُونِهِ الشَّيْءُ إِلَّا بِإِذْنِهِ ۚ وَهُوَ الْعَلِيمُ الْغَنِيُّ ۚ وَهُوَ الَّذِي يُعَلِّمُ الْغَيْبَ وَلَا يَكُنُّ لَهُ يُدْرِكُ الْغُيُوبَ ۚ﴾

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea, not a leaf falls, but He knows it. There is not a grain of the darkness of the earth nor anything fresh or dry, but it is within in a Clear Record." (V. 638)

It means, that Allah has bestowed on the humans some facilities so that they may have an access to the knowledge concerning the apparent on the physical plane. For instance, eyes to sight, ears to hear, nose to smell, tongue to taste, hands to grasp about and intellect to understand. Then, the above facilities have been put at the disposal of a human being so that he may utilize them on his own accord; for instance, whenever he intends to see an object, he may open his eyes, and whenever he does not intend to see it, he may close them. Other limbs may also be utilized in a similar manner. Human beings have been given the keys to have an access to the knowledge of the evident things. As the manner of doing and undoing a lock, mostly depends on the will of its owner, similarly the act of gaining knowledge about the apparent things depends upon the will of a human being.

**Only Allah possesses the knowledge of Ghaib (unknown and hidden)**

Contrary to the above, it is beyond the authority of a human being to gain the knowledge of the unknown, as Allah Himself

preserve the keys to it. No matter whether, or whether any of the most prominent humans or one of the most eminent angels has been granted an authority to know about the unseen in a manner that they may exercise their own will to gain knowledge about the hidden matters. However, whenever Allah so wishes, He reveals a certain amount of information concerning the unknown to someone. Giving "information about the unknown" solely depends on the Will of Allah and not on the desire of someone. On many occasions Allah's Prophet ﷺ had a desire to gain knowledge about a certain thing or occurrence, which he could not know, but the same was revealed to him whenever Allah intended to do so. During the era of Prophethood, the hypocrites slandered "Aisha" (رضي الله عنها), which shocked the Prophet ﷺ tremendously. He tried to probe into the matter for many days, but failed to ferret out the truth. And when Allah intended, the Prophet was informed through the process of revelation that the hypocrites are rascals but him and the character of "Aisha Siddiqah" (رضي الله عنها) was verily beyond approach. A Muslim somewhere must have a conviction that Allah preserves the keys to the treasures of the unknown with none but Himself and has appointed none, as their treasurer. No one can stop Him if He Himself reveals something to whomever He so wishes. (By Himself unlocking one of His treasures,).

**The one who claims to have the knowledge of Ghaib (unseen), is a liar!**

We thus understood that anyone who claims to possess a certain art or knowledge enabling him to have a peep into the Ghaib, to reveal the past incidents and to elaborate about the futuristic events, is an outright liar claiming godship because someone recognizes a Prophet, a saint, a jinn, an angel, an Angel, a man of piety, a religious preceptor, a martyr, an ascetic, a saint, a clairvoyant, a prestidigitator, a pendula, a ghost, or a fairy to be as such (having the knowledge of the unknown). such a person



becomes a Muslim, and he (reports and suggests) denies the contents of the above verses. Even if a certain prediction of an astronomer, by a sheer chance, happens to come true, it does not prove his knowledge of the unknown because most of their statements turn out to be incorrect. Hence we understand that it is beyond their capacity to have a knowledge of the Unseen. A conjectured statement may at times prove to be correct and at times, incorrect. The same is also true in regard to making Prophecies, getting the things known through a Divine Inspiration, or receiving the Qur'anic verses to gain an insight into the future events. A revelation, however, is never incorrect and is not under their control. Allah reveals whatever He intends to put out of His Own Free Will. A revelation does not depend on the degree of piety. Allah the Exalted says:

**• اولا لا يتكرر يوم الاثنين والاحد في التاريخ**

"Say: "None in the heavens and the earth knows the *Qiyam* (resurrection) except Allah, nor can they perceive when they shall be resurrected." (v 13 85)

it means that no one has the capability to have an access to the knowledge of the Glorious whether he is one of the most prestigious humans beings or one of the most high-ranking angels. This fact may be corroborated by the evidence that the whole world knows about the advent of the Dourday, but none of them knows as to when shall it occur? Had they been possessing the capability to gain knowledge of everything, they would have known the date of its advent also!

**The nature of Chub (the unknown and feared)**

**Abstract** The following study was designed to investigate the effects of a 12-week training program on the physical and psychological characteristics of young women. The subjects were 15 young women (mean age 20.2 years) who were randomly divided into two groups: a control group (CG) and an exercise group (EG). The EG performed a 12-week training program consisting of three sessions per week. The CG did not perform any physical activity during the study. The physical characteristics measured were body mass index (BMI), body fat percentage (BF%), and maximal oxygen consumption ( $\dot{V}O_{2\max}$ ). The psychological characteristics measured were self-esteem, anxiety, and depression. The results showed that the EG had significantly higher BMI, BF%, and  $\dot{V}O_{2\max}$  than the CG at the end of the 12-week training program. The EG also had significantly higher self-esteem, lower anxiety, and lower depression than the CG at the end of the 12-week training program. The results suggest that a 12-week training program can improve the physical and psychological characteristics of young women.

[illegible]

تقریر: ایوان ایستیفانوف، نایب رئیس کمیسیون اقتصادی، مالی و مالیاتی پارلمان بوسنیا و ہرزیگووینا

'Verily, Allah! With Him (alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knowing, All-Aware (of things)' (Y: 31-34)

It means that Allah Alone knows the matters of the Ghaib. While no one other than Him has the knowledge of the unseen. Nobody knows as to when shall the Doomsday occur, a news so much wide-spread and well-known among the people that they are almost certain about its occurrence, what about the matters like victory and defeat, health and sickness and (others like it) similar to it. No one knows about them either. These matters are neither well-known like the Doomsday nor are absolutely definite. Similarly nobody knows when shall it start raining even though it has a definite season and it often rains during that season. Most of people do wish to know about it and had it been possible to know it beforehand, they would indeed have known about it. Then how could the people possibly know about the things which neither belong to a particular season nor are they of any public interest like someone's death and his life-span, being blessed with a child or not, being wealthy or impoverished, emerging victorious or being an ignominy of defeat etc. No one knows as to whether a woman carries one or more than one child<sup>12</sup>, whether a fetus is a male one or a female one complete or defective, beautiful or ugly, even though the physicians do narrate the reasons causing different formations and configurations, but they do not know about someone's particular case. In such a case how could one possibly read the internal matters of a person like thoughts, intentions and the condition of one's Faith and hypocrisy. As

<sup>12</sup> Even the contemporary medical science can determine the sex of the fetus only in case it happens to be in the last stages of its birth.

long as one does not know as to what he himself shall be doing tomorrow, how could he know about the circumstances of others and since a man does not even have an inkling about the place of his death, how could he have a fore-knowledge about the day and time of his passing away. Be it as it may, no person or entity has the capability to learn about the future by exercising his own free will and choice except Allah. Hence it becomes known to us that the people who claim to have the knowledge of the unseen are none but liars. The so-called concepts and methods of learning about what is unseen like a Divine inspiration, witchcraft, foretelling by figures, astrology, divination and casting lots are none but falsehood and not only Satanic tricks and illusions. Muslims should not be entangled with them and give them no credit at all. And if someone neither claims to possess the knowledge of the unseen nor claims to have the capability of knowing it by exercising his own free will but he only claims that a certain matter which Allah has referred him about was beyond his control and capacity, and his own choice and will, had nothing to do with it, in this case there are both the possibilities; the man making such a statement could either be truthful or a liar.

Do not call upon anyone but Allah:

Allah says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا إِلَٰهَ إِلَّا هُوَ يُدْعُوا فَلَا يَسْمَعُ لَهُمْ دُعَاؤَهُمْ وَلَهُ الْقُدْرَةُ ۖ يَوْمَ الْقِيَامَةِ﴾  
 ﴿١٢٠﴾

"And who is more stupid than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations to them)?" (V.46:5)

It means that the polytheists are an extremely idiotic bunch of people, who, by availing Allah (who possesses all authority and

knowledge) invoke the other so-called deities who neither hear their invocations nor are capable of doing anything. Even if they keep calling them till the Thursday, those (so-called) deities would not respond to their calls. Thus we may deduce that the people who call upon the men of party from a certain distance by only requesting them to pray to Allah for them so that Allah may fulfill their wishes, also commit an act of Shirk even though they may not think it to be so much, since the prayer of fulfillment is eventually directed to Allah, but in fact, this act has become tainted with Shirk as a third person has been called upon, with the belief that this person possesses the capability of hearing from far and near (if invoked), whereas it is a quality which is attributed to Allah Alone. Allah Himself says that they (idolists etc.) are unaware of their calls (invocations) to them. They do not hear the associations of a caller even if he keeps shouting (his invocations) until the Thursday.

**Allah Alone, possesses the power of benefit and inflicting harm:**

قُلْ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهِ قُدْرَةُ الْأَشْيَاءِ وَالْأَنْفُسِ وَالْمَلَكُوتِ وَالْمَلَكُوتِ

لَا تَسْتَعِينُ بِالْأَشْيَاءِ وَالْأَنْفُسِ وَالْمَلَكُوتِ إِلَّا بِإِذْنِ اللَّهِ الْعَلِيِّ الْعَلِيمِ

"Say (O) Muhammad صلى الله عليه وسلم "I possess no power of benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghaib (secret), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner and a bringer of glad tidings unto people who believe." (V.7, 184)

The Prophet صلى الله عليه وسلم is the leader of all the Prophets. Many miracles are ascribed to him and people learned the subtleties and nuances of religion from him. People acquired piety and virtuosity by following his prescribed path. Allah Himself instructed him to give people an account of his helpfulness

making it clearly known to the people that he is neither capable of increasing any nobody's nor possessing any knowledge of the unseen. One can easily run a conjecture from the fact that as long as he does not even possess an authority to give a certain advantage for himself or to ward off an evil from afflicting him, how could he benefit or harm someone else. Had he been having the knowledge of the unseen, he would have known about the results of a certain action beforehand even prior to undertaking it, and if he had a faintest premonition that the result of a certain action is going to be unfavorable, he would not have undertaken that action at all. The knowledge of the unseen is one of the Adhunan of Allah and he is merely a Messenger. The mission of a Messenger is only confined to warning people about the due consequences of bad actions and to give people glad tidings about virtuous deeds. This too benefits the ones who nurse such a Belief (Faith) in their hearts and the warning of such a Belief is also one of the Qadrat of Allah.

### The original assignment of the Prophets

It becomes known to us that the greatness of the Prophets and saints originates in the fact that they draw people to the path of Allah and give people information about what is good and bad deeds. They are themselves adherents of Allah. Allah has endowed their propagation with a quality of a convincing effectiveness. Many people are directed to the Right Path through their efforts. No such authority has been conferred on them that they should personally conduct and dispose off the worldly matters like causing death to someone, liberating someone with a son or daughter, warding off an evil, fulfillment of one's wishes, causing someone with success or driving someone to defeat, granting someone riches or asking someone indigent and impoverished, turning someone into either a king or a mendicant, transforming someone into a nobleman and a minister or turning someone into a poor and dejected person, binding the

spoke of Earth in someone's heart or having the same switched away from him, or turning a healthy person into a sick person and vice versa into a healthy one. These attributes belong to Allah only and everybody, regardless of his status, is unable to do such things except Allah. Everyone is treated on an equal footing in terms of his inability.

**The Prophets do not have the knowledge of the unseen:**

The Prophets do not enjoy the distinction of having been awarded the keys to the unseen to the effect that they may have a cognizance of someone's innermost feelings, or could make predictions about whether or not someone is going to be blessed with a child, whether one's business is going to yield profit or incur a loss, or whether someone is going to emerge victorious in a battlefield or face a defeat. As far as the above things are concerned, everybody is equally unaware about them regardless of his status. However, certain remarks which are made in reference to a certain context out of one's wisdom do sometimes come true. Similarly, those eminent people (i.e., the Prophets) make certain remarks in relation to a certain context using their own wisdom which sometimes prove to be correct and sometimes incorrect. But whatever information a Prophet is given through Divine Revelation is never incorrect, but the Revelation does not depend on a Prophet's own will.

**The sayings of the Prophet ﷺ regarding the knowledge of the unseen:**

It has been narrated by Bukhari<sup>16</sup> from Musawwadh bin 'Afa<sup>17</sup>:

أَخْبَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطَحَلَ مِنْ أَبِي قَتَنِ مِثْقَالَيْنِ

<sup>16</sup> "Afa is the name of the mother of 'Afa Musawwadh and his wife. <sup>17</sup>أبو قترة بن ربعي and six sons, all of whom participated in the battle of Badr. Two of them were killed as martyrs in the battle of Badr. His wife and Musawwadh were jointly called Afa-ah.

على براسي كنبجسك بني فخللت فؤادك فلا تصرف  
بالكف والذكي من قبل من كلف يوم بني يا قالت إني  
ويها من تعلم نافي فو. فان فني هذا فوالى بالذي كلف فوالى.

"The Prophet صلى الله عليه وسلم came to me while I was about to depart to my husband's house (after the completion of marriage ceremony) and sat next to me on my bed. Some of our young girls, to the accompaniment of the sound of a drumbeat, started narrating the saga of our martyrs during the battle of Badr. One of them even went to the extent of saying that our Prophet (who is amongst us) knows what is going to happen tomorrow. He (the Prophet صلى الله عليه وسلم) said, "Stop what you are saying now and say what you have been saying before" (Al-Bukhari).

It means that on the occasion of Hubayr's Asma's marriage ceremony, Prophet صلى الله عليه وسلم sat by her side. While singing folk-songs, the young girls made a remark saying that our Prophet knows what is going to happen tomorrow. The Prophet صلى الله عليه وسلم prohibited them from making such an utterance and asked them to refrain from it thereafter. It thus becomes clearly known that a person no matter how pious and virtuous he is, we must not believe that he has the knowledge of the unseen. The poets, who keep eulogising the Prophet صلى الله عليه وسلم by writing panegyric and laudatory poems extolling him to the skies and thereby justifying their modelled his eloquence under the pretext of a mere exaggeration, is absolutely incorrect. So long as the Prophet صلى الله عليه وسلم did not even allow the young girls to recite verses in his praise, how could it be justifiable for an intellectual poet to verbalise or listen to such verses.

The saying of Asma رضي الله عنها :

Asma رضي الله عنها stated:

مَنْ آمَنَ بِاللَّهِ فَإِنَّهُ يُعْتَمَدُ عَلَى اللَّهِ فَلَهُ وَنَسَمَ يَتْلُمُ الْفَتَنَ  
 الْيَوْمَ وَالْآلِ وَالْآلِ وَالْآلِ يَتْلُمُ الْفَتَنَ الْفَتَنَ الْفَتَنَ الْفَتَنَ  
 "Whoever ascribes the knowledge of five things to Allah's Prophet Muhammad ﷺ which Allah has referred to as the five saying: Allah has the knowledge of the Hour," (V.31:34), has attributed to him a monstrous calumny." (Al-Bukhari).

It means that all the matters related to the unknown are covered under these five things that are stated at the end of Surah Luqman and mentioned earlier. Therefore, whoever says that the Prophet ﷺ know all the things belonging to the realm of the unknown, has indeed committed an immensely slanderous act. None has the knowledge of the Unseen except Allah.

It has been reported by Imam Ala رحمه الله that the Prophet ﷺ said:

إِنِّي لَأَكْثَرُ رُؤَاةَ رَسُولِ اللَّهِ مَا أَفْعَلُ بِهِ وَلَا يَكُنْهُ

"Even though I am a messenger of Allah, I can say truthfully by Him in the earnest, that I do not have a faintest idea as to what is going to happen to me or to you." (Al-Bukhari)

It implies that the kind of revelation Allah is going to mete out to his slaves in this world, in their graves or in the Hereafter is neither known by a Prophet nor a nabi. They neither know about themselves nor about the others. If someone happens to know about a certain person through Revelation that he is going to have a happy ending with a piece of information thus acquired (through Revelation) is regarded to be no more than a brief and superficial knowledge. Acquiring any further knowledge is beyond their capacity.



## Chapter Five The Negation of *Shirk* in Authority

Allah says:

﴿قُلْ مَنْ مَلَكَ إِلَهُكُمْ وَمَنْ يَمْلِكُ الْغَيْبُ وَالْأَنبَاءُ﴾  
 ﴿قُلْ مَنْ يَمْلِكُ إِلَهُكُمْ وَمَنْ يَمْلِكُ الْغَيْبُ وَالْأَنبَاءُ﴾

"Say: Is Whose Hand is the sovereignty of everything (i.e. treasure of each and everything)? And He protects (all) while against. Where there is no protection, (i.e. if Allah wills anyone may, can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know. They will say: "[All] that belongs to Allah. Say: Have then not you deserved and turn away from the truth?" (1: 22-23: 24)

It means that even if a *Mushrik* (polytheist) is questioned as to who is the one who has an absolute authority and command to conduct and dispose off the worldly affairs in whatever way he pleases, and there is none who could deter or circumvent Him, they will say that it is verily Allah the Almighty. As long as this is the ultimate truth, isn't it a lunacy to instead other entities (other than Allah) and request them for the fulfillment of ones desire? We must also bear in mind that even during the era of the Prophet ﷺ there were people who believed that there is no counterpart of Allah and there is none who could equal Him but they still worshipped idols considering them as their intercessors and asked them for the fulfillment of their wishes, and hence became *Mushrik* (polytheists). Even today, if someone believes that any other entity (other than Allah) exercises it's authority in disposing off the worldly affairs and worships it as his intercessor, he will become a *Mushrik*.

even though he does not regard it to be an Allah's equal in the matter of withstanding His Might.

Allah is the One Who causes benefit and inflicts harm:

Allah the Almighty says:

﴿قُلْ إِنِّي لَا أَقْدِرُ عَلَىٰ أَنْ يَنْفَعَكُمْ أَوْ يَضُرَّكُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ ۚ وَبِالْحَقِّ أَنفَعُ بَشَرًا أَوْ ضَارُّهُ ۚ﴾  
[Surah Al-Ankabut: 25]

"Say: 'It is not my power to cause you harm, or bring you to the Right Path.' Say (O Muhammad ﷺ) 'None can protect me from Allah's punishment (if I were to disobey Him), nor should I find refuge except in Him.'"  
(V 73: 21,22)

It means that the matters which are either beneficial to you or are detrimental to your interests are beyond my (the Prophet's) control. You must not commit the harm and become proud by harbouring a delusion that as you are my followers, you have a strong base and you enjoy the privileges of having a strong advocate and a beloved intercessor; you are free to do according to the dictates of your whims and I will eventually save you from the punishment of Allah. But the case is that I myself happen to be at His mercy and see no refuge except with Him Alone; how could I save others from punishment? It thus becomes clear that the ones who forget Allah by banking on the religious preceptors and thereby defying His Instructions, have indeed strayed from the Right Path because the Prophet ﷺ used to fear Allah day and night and could see his refuge with none but Allah. Since the Prophet ﷺ was himself meticulously observant about these matters, how could any one of us even think of the possibility of being exempted from punishment despite committing sinful acts.

None is the sustainer except Allah:

Allah the Exalted says

﴿لَا إِلَهَ إِلَّا اللَّهُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ اللَّهُ يَرْزُقُ الْغَنَىٰ ۚ يَرْزُقُ الْفَقْرَ ۚ لَا يَبْغِي الْوَسْطَىٰ ۚ يَرْزُقُ مَن يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۚ﴾

"And they worship others besides Allah, — such as do not and cannot even any provision for them from the heavens or the earth," (V.16-17)

It means: that the people around them with a respect and honour as deserved, by Allah only, even though they have nothing to do with providing them any livelihood. Neither can they induce rain, nor can they give anything from the earth. They are devoid of any capability whatsoever. It is amazing to notice a popular fallacy among the masses that the sages, even though possessing a capability of exercising authority in the day-to-day worldly matters, they do not interfere in these matters out of a sense of superstition, and are contented with the Divine destiny. Otherwise, they can make the whole universe speak down if they so wish, but thinking of the enormity of evil and a havoc which could be wrought by such an action, they keep mum and maintain their composure. This idea is absolutely incorrect. They are not capable of doing that either in terms of action or power. In other words, they do not possess any capability and power to exercise such kind of authority.

Invoke none but Allah:

Allah the Almighty says

﴿لَا تَدْعُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ إِنَّهٗ ذُو الْعَرْشِ الْعَظِيمِ ۚ﴾

"And invoke not besides Allah, any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zolmat (polytheists and wrong

It means that in the presence of Allah, who is the Lord of all the majesty, honour and magnificence, calling upon such respected entities who can neither profit nor hurt anyone is truly a wrongful act for the simple reason that a position of honour, which is the prerogative of the greatest only, is being given to the riffraff among the people who are not worth that call.

Allah says:

﴿لَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنُ مَرْيَمَ أَنِ ابْعَثُوا خِزْيَانَهُمْ مِنْ دُونِكُمْ لَا يَمْلِكُ لَكُمْ شَيْءٌ وَهُمْ لَا يَسْتَعِينُونَ ۚ ذَلِكُمْ كَيْفَ نَحْكُمُ الْأُمَمَ ۚ إِنَّكُمْ أَعْيُنُكُمْ وَأَنَا أَعْيُنُ اللَّهِ فَانظُرُوا ۚ﴾

"Say (O Muhammad) to those polytheists, pagans, etc.) 'Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), — either in the heavens or on the earth nor have they any share in affairs, nor there is for them any supporter from among them.' Intervene with them (angels) not except for him whom He permits.<sup>14</sup> Until when He is banished from their (angels') hearts, they (angels) say: 'What is that your Lord has said?' They say: 'The truth.' And He is the Most High, the Most

<sup>14</sup> It implies that the non-sons as well as the interviewed had been thoroughly warning for the approval. Once the approval was granted, they had been asking each other as to what their Lord had said. This is a psychological situation which will overwhelm everybody when they will be asking each other: Is an intended stipulation or no whether or not the permission of their Lord has been granted?

# **No Intervention without His Permission:**

There are several forms involved in asking someone for the fulfillment of one's desires in distress situations and getting the same fulfilled by him. It could be that the person so requested is himself the master, or a partner of the master, or has influence upon the master himself, or a king may concede to the opinion of his deputies (in their capacity of being the pillars of the empire) - making them displeased jeopardizes the administration of the government, or a situation wherein a person happens to intercede with his master for someone which the master does not refuse and willingly becomes obliged to accord his approval. Like the prisoners of the qutub whom love is cherished by a king and as such can not reject an intervention made by them out of their love.

Now let us think about the polytheists who despite Allah, call upon the idols and ask them to fulfill their wishes. These statues do not even own a palace in the universe nor they have a wee bit of share in it. They are neither the pillars of the Divine empire nor are they secretaries and helpers to Allah the Almighty as that Allah succumbs to their preservation and concedes to whatever they say. They can not even utter a word in regard to someone's intervention without the permission of Allah Himself and may acquire nothing for anyone. Once they happen to be in the presence of Allah and hear His Commandment, they become so much awe-struck and instilled with fear that they almost lose their senses. They do not even dare speak to Allah to reaffirm His Statement out of respect and being overpowered by fright, but they ask each other as to what their Lord has said, and once they confirm it, they will have to believe it and testify to it and hence the question of daring to make an intervention or playing an advocate on someone else's behalf does not arise.

## Types of intercession:

The most important thing which we must bear in mind is that the masses take pride in the intercession (which they believe shall) to be made by the Prophets and saints for them on the Day of Judgement. They have forgotten Allah by having misunderstood the meaning of *Shafa'at*. In fact *Shafa'at* means "interceding with someone on someone else's behalf". In this world there are many forms of making an intercession. For example, a kiosk of theft committed by a thief becomes proven in the sight of a king and a deputy or a minister mediates with the king and saves him from punishment which he has incurred due to crime. In this situation the king did intend to punish the miscreant in accordance with the law of the country, but as long as the king hears the minister's word, he acquits the thief and lets him go unpunished. The king does so because the minister is one of the pillars on which his whole kingdom is based upon and he does not want make the minister displeased lest his displeasure should jeopardise the organisational machinery of the government. Taking all these matters into his consideration, the king thus supposes, has mercy and forgives the thief. This type of intercession is known as *Shafa'at-e-Waqafat* which means that the request of the minister has been granted due to his honest and high ranking status.

An intercession due to one's high-ranking status is not possible.

An intercession by someone enjoying a high-ranking status and the one who is dear and near to Allah, is utterly impossible. A person who recognises an entity (other than Allah) to be such kind of mediator, is definitely a polytheist and undoubtedly an ignorant person. He has not understood the meaning of Allah (God) and has not appreciated the status of the King of kings at all. Allah's Status is so Great and Exalted that if He so wishes,

He may bring into existence millions of Prophets, saints, jinn, angels, and entities equal to Gabriel and Prophet Muhammad ﷺ in terms of status, merely by uttering a word "Be." He can dominate all the universe including heavens and earth within a blinking of an eye and create a different world. Everything comes into existence merely by His Will and He does not require matter and substance to create things. If all the human beings and jinn right from the era of Adam عليه السلام and until the Day of Judgement, altogether become like Gabriel and Prophet (in terms of piety and virtuosity), it will not add up an iota in the grandeur of Allah's empire and if all of them turn into devils and satanists (in terms of disobedience and vices), there shall still be no reduction in the magnificence of His empire. In any case, He will still continue to be the Creator of all and the King of all kings. No one can either harm Him or benefit Him.

There is also a Hadith to this end which says:

مَا جَاءَنِي لَوْ أَنَّ الْأَنْفُ وَالْأَعْرَاقَ وَالْأَسْهُمَ وَجِئْتُمْ تَقْتُلُوا  
عَلَى الْقَلْبِ رَجُلِي وَإِسْمِي مِنْكُمْ مَا رَأَيْتُ فِي مُلْكِي تَبَدُّلاً  
مَا جَاءَنِي لَوْ أَنَّ الْأَنْفُ وَالْأَعْرَاقَ وَالْأَسْهُمَ وَجِئْتُمْ تَقْتُلُوا عَلَى  
الْقَلْبِ رَجُلِي وَإِسْمِي مِنْكُمْ مَا لَقِيتُ بِلَكُمْ مِنْ مُلْكِي تَبَدُّلاً

"O my slaves! In case all among you (the jinn and humans) who have passed away and the ones who shall be born in future in various houses like the one who is the most pious among you all, you must remember that it will add up nothing in my empire. Similarly, if you collectively (including the ones who have passed away as well as the ascending generations) become vice-ridden and sinners like the one worst among you all, it shall affect no reduction at all in my kingdom."

Acceptance of one's intercession out of love is not possible.

Another type of interceding is that a prince, a queen or a beloved of the king comes forward and does not let the king punish a thief. The king, out of his love for the person in question, does not wish to make him displeased and therefore, grants a pardon to the thief. This kind of intercession is known as an acceptance of intercession grounded out of love for the person concerned. The king, being driven by the love of the concerned person, takes into account the fact that breaking a beloved's displeasure shall in turn inflict pain on himself and hence he consents to the request of his beloved. This kind of acceptance in the court of Allah the Almighty is impossible. If someone, whether a prophet or a saint, is of this kind of intercessor, he also is a pure politician and an utterly ignorant person. Allah the King of kings may reward his slaves by honouring them in whatever manner He pleases; may confer grand titles on them like Habib (the beloved), Khalil (the friendly), Karim (generous), Rabb-ul-`Alam (Allah's agent) and Malik (the good-looking). Likewise He may honour the slaves with titles of honour as Amir Karim (a kind messenger), Malik (the high rank), Rabbul `Arsh (the holy agent) and Rabbul-Jannat (the honest agent). But it should be in mind that a master is after all, a master and a slave is after all a slave. (They are poles apart). Each one has a specified limit. As a slave becomes engrossed in pondering over the limits of his master, he also becomes overwhelmed with a feeling of fright when he happens to think about His overpowers being spontaneous.

### Interceding with permission

The third kind of intercession implies the situation wherein a thief, indeed is found guilty of theft but he has not committed it by way of profession but he has unfortunately slipped into it (being a victim of circumstances). Out of a feeling of guilt, the



person now feels extremely miserable, his head lowered downward, constantly being gnawed by the fear of punishment. Facing the aspect to the law of the land, he considers himself to be wickedness, a perpetrator of sin and thus eligible for punishment.

He does not flee the king and does not request a counsellor or a minister to intercede with the king for his amnesty. He seeks no one's support other than the king himself. He only puts his hopes in His Majesty day in and day out and is awaiting the pronouncement of a judgement in regard to the delinquency. The king, taking pity on his deplorable condition, intends to commute at his delinquency but also wants to uphold the law of the country that it should be looked down upon by the people. Now, a governor or a minister, after getting a wink from the king, comes forward to intercede on his behalf. So the king grants a pardon to the thief apparently on the plea that so long as the governor has himself interceded for him, he has to honour it. The governor did not intercede for the thief because he was either his relative, friend or one of his acquaintances or he took the responsibility of defending him, but it was simply due to the fact that the king willingly instructed him to do so. Obviously, he is a governor appointed by the king and not a supporter of the thief (and hence he will not undertake an action of the kind without a nod of approval from the king), as the one who defends a thief is himself a thief. This type of intervention is known as "an intervention with permission" (mediation with the permission and willingness of the master himself). This kind of intervention only shall prevail in the court of Allah (the Almighty). An intervention by a Prophet or a saint which is mentioned in the Noble Qur'an is none other than this type of intervention.

## The Straight Path

It is obligatory on every human being to call upon none but Allah Alone, trust Him all the time and keep seeking His forgiveness from now regularly. One must overcome his having associated none before Him Alone and consider Him Alone to be one's master and supporter. One should seek refuge in none but Allah and must not depend on anyone's support, as our Lord is All-Forgiver and Most Compassionate. One of His sheer blessing and mercy, He will absolve all our misdeeds and forgive all our sins. Whosoever He wishes, shall appoint as your intercessor on His own instruction. As you entrust Him with the fulfilment of all your needs, so should you entrust Him with the responsibility of assigning anyone as your intercessor whosoever He wishes. Never depend on anyone's support. Call upon Him Alone to lend you support. Never forget the real Master. Appreciate and pay due deference to the rulings of Shari'ah (Islamic law) and disregard the established social customs and traditions (in case they happen to be in a direct contradiction with the rulings of Shari'ah). Abiding by the social norms by disregarding the injunctions of Shari'ah is an extremely serious crime.

All the Prophets and saints are agree to it. They never intercede on behalf of someone who adheres to the social customs and defy the injunctions of Shari'ah. On the contrary, they become opposed to such people and become displeased with them, because their piety only rested on the basis that they accorded every preference to the willingness of Allah. They used to abandon their wives, children, followers, disciples, servants and friends for the sake of Allah and whenever those people used to do anything contrary to the Will of Allah, they turned into their enemies. What goodness of polytheists could attract the people of conviction to be their intercessors with Allah and engage themselves in a heated discussion with Him for their sake? Such

a thing is never bound to happen as they (i.e. Prophets and saints) are their creators. Loving and contradicting people for the sake of Allah only, is the quality they are characterized with. In case, Allah does intend to make someone taste the Hell-fire, they shall be only prepared to fill him into the Hell-fire by giving him a few blows and pushes. They are merely dependent on the Will of Allah and shall inevitably tilt towards it.

It is reported by the Abbas رضي الله عنه

أَتَيْتُ عَلِيًّا وَشَرِيكَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَوْمًا قَالُوا  
يَا مُحَمَّدُ اسْأَلِ اللَّهَ بِخَلْقِكَ، اسْأَلِ اللَّهَ بِخَلْقِكَ، اسْأَلِ اللَّهَ بِخَلْقِكَ  
سَأَلْتُ عَالِيَهُ اللَّهَ، وَإِنَّمَا اسْأَلْتُهُ فَاَسْتَجِبَ بَابَهُ، وَخَلَقَ اللَّهُ  
الْأَنفَاقَ لَمْ يَخْلُقْهُمْ عَلَى أَنْ يَلْقَئُوكَ بِشَيْءٍ لَمْ يَخْلُقْ إِلَّا  
بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَهُ، وَلَمْ يَخْلُقْهُمْ عَلَى أَنْ يَصْرُوكَ بِشَيْءٍ  
لَمْ يَصْرُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْهِمْ رَتَبَ الْأَقْلَامَ  
وَبَقِيَ السُّعُودُ.

"One day I was behind the Prophet صلى الله عليه وسلم. He addressed me and said, 'O boy! Remember Allah and Allah shall remember you. Remember Allah and you shall see Him right before you. Whenever you ask for anything, ask it from Allah and whenever you look for assistance, do it by requesting Allah Alone. Be certain that if all the people collectively agree to do you a benefit, they shall not be able to do more than what Allah has preordained for you and in case they all agree to inflict a harm on you, they would not do it more than what Allah has in store for you. The pens have been inked and the books have gone dry.'" (Tirmidhi)

It means that Allah the Almighty is truly and justifiably the King of all kings. He is not proud (arab: kughayb) like the kings of the world as they do not pay any heed to the pleasings of any of their subjects due to an empty sense of conceit. It is only due to this reason that if the general people were to ask for anything from the king, they do it through his deputies instead of having a direct audience with the king himself so that their request be granted for their sake, at least.

But Allah is far above this type of categorization. On the contrary, He is Extremely Beneficent and Most Merciful. In order to attract His attention, no one's mediation is required. He takes care of everyone individually and remembers everyone regardless whether or not someone intervenes for him. He is Pure, Supreme and Far Exalted from the rest. His Court is unlike the courts of the worldly kings whereas the people in general are unable to have an access to the royal court, only the king's deputies themselves exercise their authority on the public and the subjects having no option but to obey their orders. On the contrary, it is the Divine court and Allah is far nearer to His slaves. An ordinary man who turns to Him and focuses his attention onto Him by the depth of his heart, would find Him near himself. There is no veil between a slave and Allah except (the curtain of) his own negligence.<sup>13</sup>

**Allah is the Nearest to all:**

If someone happens to be away from Allah, it is only due to his own negligence. Otherwise the Kader is very near to all.

<sup>13</sup> Al-Qader (Kader) is another name for the Divine knowledge. His human being, our karn is so what we call it. It is one of our most valuable destiny. Therefore, it is the first and last obligation on every human being to actively observe the Divine regulations and instructions (following Allah's instructions and avoiding things which He forbids) and should look forward to all goodness out of His mercy.

Anyone calling upon a Prophet or a saint with the notion that they shall save him near Allah, do not understand the fact that a destinee, however, is wedged between him and a saint or a Prophet, whereas Allah is in fact very very close to him. We can understand it through this example:

Let us suppose that a slave stands close in the presence of the king who is all ears to listen to him, but he instead, calls one of the deputies loudly and requests him to convey his request to the attention of His Majesty. What do you think of this slave now? Obviously he is either blind or crazy! Everyone must ask Allah Alone and must ask. His Help Alone is destinee. One must be absolutely certain that whatever has already been written down in one's destiny may not be altered. In fact the world to its entirety becomes incumbent on benefiting or harming someone; they can do it no more than what has already been written in his destiny. Thus, it becomes absolutely clear that no one has the capability of effecting a change in one's fate. A person who has no children in his destiny, who can bless him with children and the one who has already completed his life-span, who can grant him a lease of life? Therefore, whoever maintains that Allah has empowered His saints to affect a change in someone's destiny is quite incorrect. The fact is that Allah grants His approvals to the invocations of everyone among His slaves sometimes only, whereas He certainly accords His approval to most of the supplications made by the Prophets and saints. He is the One who guides someone to offer supplications to Him and He Himself approves of them. Making a supplication and getting the same approved are both preordained and inscribed in one's fate. Nothing in the world happens outside the sphere and realm of fate and no one, regardless of his high and noble status, or whether he is a Prophet or a saint, is capable of doing anything. All one can do is praying to Allah. Now He has the option of either according His approval to it or dropping it as a

matter of wisdom and precaution

### Trust in Allah Alone

It has been reported by Ibn Majah on the authority of Anas bin Malik رضي الله عنه that the Prophet ﷺ

«إِنَّ كُلَّ شَيْءٍ أَدَمَ يَكُنْ وَادِ شَيْئَةٍ مِمَّنْ اتَّخَذَ كُلَّهُ تَلَفَةً  
فَلَهَا لَمْ يَلِدْهُ اللَّهُ يَدِي وَادِ أَعْلَمَهَا وَمَنْ تَوَكَّلَ عَلَى اللَّهِ كَلَّفَهُ  
قُلُوبًا»

“Every human heart has a way (i.e. an option) in every field. The one who lets his heart pursue all the avenues, Allah shall not pay any heed to such a person as to in which avenue he has been destroyed. The one who has a complete trust in Allah, He will suffice him in all the avenues.” (Ibn Majah)

It means that whenever a person is entangled in a distress or stands in need of something, his thoughts wander around in all directions. His mind entertains different ideas, like involving a certain Prophet or Jew, a peccator, a martyr or a fairy like, think about consulting an astrologer, a sorcerer, a soothsayer or asking a priest to suggest a way of success for him by casting lots etc. Then, the one who runs after every thought, Allah becomes impatient to his supplications and does not include him in the list of his sincere and faithful slaves and thus he loses any chance of being directed and led to the Right Path by Allah. Eventually such a person gets destroyed as a result of running after those thoughts. Someone turns into an atheist, someone becomes an apostate, whereas someone else regrets and rejects everything believing in nothing at all. However, the one who trusts in Allah and does not run after any fancy is truly a beloved slave of Allah. The avenues of his directions are open

to him and his heart bravest blessed with such a quick, calmness and calm as can never be achieved by the ones running after their (fleeting) careers. Whatever is written in one's destiny is bound to happen but the ones who run after thoughts are constantly plagued with trouble whereas the ones having trust in Allah rest in peace.<sup>11</sup> Do not consider Allah on an equal footing with the worldly kings who do all the major functions by themselves, and let their servants perform the minor jobs and hence the people are bound to mislead their servants for the mere reason that the management of Allah is a far cry from it. Allah is Omnipotent and within a twinkling of an eye, can annihilate you and rectify innumerable matters. None is a partner in His dominion and sovereignty, none shares His authority, and therefore, no matter how minute and negligible a thing could be, one should demand it directly from Him. No one other than Him can give anything to anyone either big or small.

**Relationship does not matter:**

It is reported by Abu Hurairah رضي الله عنه that when the verse "And warn your tribe of your kindred" (V 28:214) was revealed, the Prophet صلی اللہ علیہ وسلم called his relatives and addressed them in the following manner:

يَا بَنِي كَعْبٍ بِي لَوْيَ أَكْثَرُوا عَلَيْكُمْ مِنَ الْكُفْرِ وَالْيَاسَةِ لَا

<sup>11</sup> It is reported on the authority of Anas رضي الله عنه that the Prophet صلی اللہ علیہ وسلم said:

كُلُّ مَوْلَانِ مَوْلَى رَأَى مَا يَرَى عَلَى يَدَيْهِ الْبَلْعَ رَمَى لَيْلًا يَبْعَ  
لَوْيَ ذَا الْقَبِيحِ

"Every Mawla must see the fulfillment of his master's wish from his Noble, so the master that even if he is an angel of hell, he should not see Noble for it and if one of his Noble-brothers is taken off, he must tell the Noble for it" (Tirmidhi)

لَيْسَ لَكُمْ مِنَ اللَّهِ شَيْءٌ أَوْ فِئَةٌ أَوْ كَلْبٌ وَلَا أَهْلٌ عَمَّكُمْ مِنْ اللَّهِ  
 شَيْءًا، وَإِنِّي مُرَوِّدُكُمْ إِلَيْهَا لَتَقْبَلَنَّ الْقَسْبُكُمْ مِنَ اللَّهِ فَإِنِّي لَا  
 أَهْلِي عَمَّكُمْ مِنَ اللَّهِ شَيْءًا، وَإِنِّي مُرَوِّدُكُمْ إِلَيْهَا لَتَقْبَلَنَّ الْقَسْبُكُمْ  
 مِنَ اللَّهِ فَإِنِّي لَا أَهْلِي عَمَّكُمْ مِنَ اللَّهِ شَيْءًا، وَإِنِّي مُرَوِّدُكُمْ  
 إِلَيْهَا لَتَقْبَلَنَّ الْقَسْبُكُمْ مِنَ اللَّهِ فَإِنِّي لَا أَهْلِي عَمَّكُمْ مِنَ اللَّهِ  
 شَيْءًا، وَإِنِّي مُرَوِّدُكُمْ إِلَيْهَا لَتَقْبَلَنَّ الْقَسْبُكُمْ مِنَ اللَّهِ فَإِنِّي لَا أَهْلِي  
 عَمَّكُمْ مِنَ اللَّهِ شَيْءًا، وَإِنِّي مُرَوِّدُكُمْ إِلَيْهَا لَتَقْبَلَنَّ الْقَسْبُكُمْ مِنَ  
 اللَّهِ فَإِنِّي لَا أَهْلِي عَمَّكُمْ مِنَ اللَّهِ شَيْءًا، وَإِنِّي مُرَوِّدُكُمْ إِلَيْهَا  
 لَتَقْبَلَنَّ الْقَسْبُكُمْ مِنَ اللَّهِ فَإِنِّي لَا أَهْلِي عَمَّكُمْ مِنَ اللَّهِ شَيْءًا، وَإِنِّي مُرَوِّدُكُمْ  
 إِلَيْهَا لَتَقْبَلَنَّ الْقَسْبُكُمْ مِنَ اللَّهِ فَإِنِّي لَا أَهْلِي عَمَّكُمْ مِنَ اللَّهِ شَيْءًا

مِنَ اللَّهِ شَيْءًا

"O the progeny of Ka'b bin Lu'ay! Save your selves from  
 (the torment of) the Hell-fire, for I will not help you in  
 rescuing you from the torment of Allah! O the progeny of  
 Murrah bin Ka'b! Save your selves from (the torment of)  
 the Hell-fire, for I will not avail you in (the matter of)  
 rescuing you from the torment of Allah! O the progeny of  
 'Abd Shams! Save your selves from (the torment of) the  
 Hell-fire, for I will not avail you in (the matter of)  
 rescuing you from the torment of Allah! O the progeny of  
 'Abd Manaf! Save your selves from (the torment of) the  
 Hell-fire, for I will not avail you in (the matter of)  
 rescuing you from the torment of Allah! O the progeny of  
 Hashim! Save yourselves from (the torment of) the Hell-  
 fire, for I will not avail you in (the matter of) rescuing you  
 from the torment of Allah! O the progeny of Abdul  
 Manaf! Save your selves from (the torment of) the Hell-



fast, for I will not avail you in (the matter of) rescuing you from the torment of Allah! O Fatimah! Save yourself from the (last) torment of Hell-fire! Take whatever you like to take of my property, because I shall not be able to rescue you from the torment of Allah at all!"

(Al-Mufham — Muslim)

It means that the ones who happen to be the relatives of a saint, they become resident of their support and therefore become greatly not fearless. Therefore, Allah has enjoined upon His beloved Prophet (ﷺ) to warn his relatives regarding this matter accordingly. He (the Prophet ﷺ) made it conspicuously clear to all, even to his beloved daughter that a relative only can help in matters which lie under one's control and possession. As regards my belongings, those are at my disposal. I can dispose with them without being miserly but as regards the matters concerning Allah, they are far beyond my power and authority. I can neither reach for anyone nor could I mediate for him. Everyone must get up his home to face the Day of Judgment and must think of rescuing himself from the Hell-fire. It thus becomes known to us that being a relative of a pious man and a saint does not guarantee impunity from the accountability of his deeds towards Allah. As long as a man does not take it upon himself to perform good deeds, it is difficult for him to pull through.

## Chapter Six Prohibition of Shirk in Worship

**The definition of worship:**

"*ʿIbadah* (worship) implies those activities which Allah the Almighty has specified and taught to His slaves for His honour and gratification. Here, we are going to explain as to what these activities are, which Allah has ordained us to perform in His honour so that we should not perform them for any entity other than Allah and thus avoid committing the *Shirk*.

**Worship is meant for Allah Alone:**

﴿وَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِذْ يَدْعُوهُمْ إِلَىٰ عِبَادَتِي ۖ وَلَا تَكُن لَّكَ مِن دُونِي آلِهَةٌ ۚ إِنَّكَ إِذًا مِّنَ الْمُجْرِمِينَ﴾  
 ﴿لَقَدْ عَلَّمْتُم مَّاذَا قَوْلِي يُعْسَرُ﴾

"And indeed We sent Noah to his people (and he said) 'I have come to you as a plain warner. That you worship none but Allah surely I fear for you the torment of a painful Day.'"<sup>1</sup> (V 11: 24,26)

It means that there has always been a strife between believers and the non-believers ever since the Prophet Noah (عليه السلام) was sent to this earth. The beloved slaves of Allah have always maintained and spread the word that we should never express our reverence to any entity, whatsoever, in a manner which is strictly prohibited for Allah, and the acts which have been ordained and dedicated to show our respect to Allah only, could not be performed to propitiate any other entity.

**Prostration is for Allah only:**

Allah says:

﴿وَلَا تَسْجُدُوا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَلاَ لِلشَّيْءِ مِمَّا يُشْرِكُونَ ۚ إِنَّكَ إِذًا مِّنَ الْمُجْرِمِينَ﴾

"Prostrate not to the sun nor to the moon, but prostrate to Allah who created them, if you (really) worship Him" (F 41:37)

Then some explain that as Islam the prostration is the right of the Creator only and therefore, we should not prostrate to any creature, be it the moon, the sun, a Prophet, a saint, a jinn or any angel. If someone maintains that making a prostration to a creature was permissible in the earlier religions, for instance, the angels prostrated to Adam عليه السلام and Prophet Isaac عليه السلام prostrated to Prophet Joseph عليه السلام and hence there is no harm if we make a prostration to a saint as a token of showing our respect to him. We must remember that such a thing proves and confirms one's *Shirk* and thoroughly deprives him of Faith. According to the laws which were prevalent during the period of Adam عليه السلام, it was permissible to marry one's sister. Protesting this fact as an evidence, what is the harm if these people marry their sisters. But a harm does certainly lie there, because the incestuous relationship with one's cousin is a matter which is forbidden forever and is not permissible under any circumstances. The crux of the matter is that a human being must comply with the instructions of Allah. Any Divine injunction should be acknowledged and acted upon without reluctance and without engaging oneself in a controversial argumentation by employing flimsy excuses like saying: "It was not ordained to the earlier people, why the same has been forced down our necks?" This type of argumentation leads one into being a disbeliever. To elaborate it further, let us presume that a certain statute was put into effect by a king which was being observed for a long time. Now the legislator replaced it with another law by abrogating the former one, and therefore, it is now necessary to enact this new law and to abide by it. If someone insists that he will only recognise the old law and not

the new one. Such a person shall be deemed a rebel and a rebel is punishable with imprisonment. Similarly, Hell-fire is the punishment for the ones who rebel against Allah's authority.

It is an act of *Shirk* to call upon anyone other than Allah. Allah the Almighty says:

﴿وَاللَّسْبُحَةُ لِلَّهِ لَا تَسْعَاجِدُ إِلَّا هُوَ يُدْعَىٰ بِهِ الْكَلِمَةُ الْكُبْرَىٰ ۚ وَذِكْرُ اللَّهِ أَكْبَرُ ۚ وَاللَّهُ يَخْتَارُ ۚ﴾  
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْعُوا مَعَ اللَّهِ أُخْرَىٰ ۚ وَكَذَٰلِكَ تُفَكَّرُ﴾

"And the mosques are for Allah (Alone) to invoke not anyone along with Allah! (It has been revealed to me that) When the slave of Allah (Muhammad ﷺ) stood up invoking (the Lord-Allah) in prayer to Him they (the ones) just made round him, a dense crowd as if stacking one over the other (in order to listen to Prophet's narration. Say (O Muhammad ﷺ) "I invoke only my Lord (Allah Alone) and I associate none as partners along with Him." (V:72:18-20)

It means that whenever a slave invokes Allah with a clean and pure heart, dense crowds think that this person is one of the most eminent saints who has been raised to such an exalted status (of being a *Ghoush* or *Qutub*) that he is empowered to grant almost anything to anyone and similarly may deprive anyone of anything whatever he likes. Hence these people form dense crowds around him with the hope that this man would solve their problems and make them overcome their distress. Now, it is an obligation on this man to inform the people about the right thing that one should invoke only Allah during difficult times. This right (the right of being called upon) only belongs to Allah. Any anticipation regarding a profit or loss must be associated with the Will of Allah because attributing such a thing to anyone other than Allah is an act of *Shirk*. I am



beast of cattle that He has provided for them (the sacrificed) at the time of their slaughtering by saying: (Mashallah, Wallahu-Akbar Allahumma Maaka wa Maalik) Then eat thereof and feed therewith the poor who have a very hard time. Then, let them complete the prescribed duties (Mawaak of Hajj) for them, and perform their vows, and circumambulate the ancient House (the Ka'bah at Makkah)" (V 22:17-18)

The holy sanctuaries must be respected:

Allah has specified some places symbolizing His honour and dignity like, Ka'bah, Arafat, Muzdalifah, Mina, Al-Ka'ah Al-Muwalla, Station of Abraham, the Sanctified Mosque, the whole of Makkah and the entire Haram. People have been inspired and blessed with an intense desire to visit these places so that they may look here from all the nooks and corners of the world, whether mounted on the backs of animals, or travelling on foot. They all come from afar to witness the House of Allah, bearing the hardships of journey, wearing specified woollen clothes, reaching there in a peculiar gait and assuming a typical physiognomy, offering sacrifices in the Name of Allah, completing their vows, circumambulating the House of Allah and fulfilling their innermost aspirations towards expressing their gratitude to their Lord upon reaching there, kissing its domes and making supplications to Allah by holding on to the fringes of the Ka'bah covering, and thereby bursting into tears, uttering their 'I'qad' observing the nearness of Allah day and night, and sometimes being blessed with a perfect happiness out of merely standing there with respect.<sup>21</sup> However,

<sup>21</sup> The statement of Shah Waliullah holds a reference to that view that the book *Taqwiyat-ul-Hajj* was written after his return from Arafat because, that kind of detailed description is only possible after one's return from Arafat. This is merely our opinion and Allah knows the best.

all the above things are observed to pay one's homage and tributes to Allah and to express one's honour and gratitude towards Him. Allah the Almighty becomes pleased with these activities and rewards His slaves in both this world and the Hereafter. Therefore, carrying out these activities to propitiate any other entity other than Allah is forbidden and regarded as an act of *Shirk*. Travelling to distant places and bearing the rigours of travel merely to visit a grave or a sanctum of a saint in tattered and dirty clothes, offering animal sacrifices upon reaching there, circumventing one's worn shoes, circumambulating Shrines's house or a grave, respecting the forest around it, obtaining from hunting there, not eating there, not pulling out the grass and stones from there, carrying out the other similar activities and looking forward to the goodness in this world and the Hereafter (out of performing these activities) are all acts of *Shirk* which one must avoid. This is because, we should only hold these places in high esteem, which *Shari'ah* itself has commanded us to honour as dignified ones. And showing a similar respect in relation to the places other than the specified ones according to one's own whims and reducing such novelties into religion by applying one's own dominating assumptions, are all acts of *Shirk-ah* (innovation). Compliance and obedience should be observed in regard to Allah only and not the things created by Him.

Anything dedicated to an entity other than Allah  
is forbidden.

Allah the Almighty says

مَا كَانَ لِلْكَافِرِينَ أَنْ يَخْبِرُوا عَلَى الْمُؤْمِنِينَ أَلَنْ يَكْفُرُوا بِهِ وَلِلَّهِ الْغَنِيُّ الْغَنِيُّ  
أُولَئِكَ يَشْفَعُونَ لِقَوْمِهِمْ فِي النَّارِ وَلَهُمْ فِيهَا أَزْوَاجٌ مُخْتَلِفُونَ  
عَنِ الْكَافِرِينَ بَعْدَ ابْتِهَالِهِمْ إِلَيْهِمْ وَلَهُمْ فِيهَا مَا يَشَاءُونَ فِي الْغَنِيِّ

"Say (O Muhammad ﷺ) 'I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for other than Allah (or has been slaughtered for idols etc., or an animal which Allah's Name has not been mentioned while slaughtering). But whatever is forced by necessity without willful disobedience, nor intrinsically due 'harām, (for him) certainly, your Lord is Oft-forgiving, Most Merciful.' (V 5:145)

It means that just as the flesh of swine, blood and the dead animals have been declared as forbidden *coram*, a slaughtered animal which has been dedicated to an entity other than Allah is also forbidden. Thus it becomes clear to us that an animal devoted and dedicated to anything created (i.e. by Allah) is forbidden and impure. For instance, an animal becomes forbidden if the same is declared as belonging to a certain person by saying "This cow belongs to Sayyid Ahmad Kabir or this goat belongs to Sheikh Saddam etc etc."<sup>13</sup> This verse does not specify that the animal shall become forbidden only if the name of an entity other than Allah is invoked while it is being slaughtered, but the verse states that the mere *tawassu* (dedication) itself by the act of dedication. Any animal, whether a lion or a goat, a camel or a cow, is now dedicated to any of the creatures, be it a saint or a Prophet, a father or a grandfather, a preceptor or a fury: is absolutely forbidden and impure, and the one who does this act is a *Mushrik* (polytheist).

<sup>13</sup> An imaginary preceptor of women in whose name a goat is sacrificed.



Authority and command is only for Allah.

Allah the Almighty has stated the story of the Prophet Yusuf (Joseph) عليه السلام as to what he conveyed to his companions in the prison in the following words:

﴿وَتَسْتَفِيقُ كَيْفَى، يَا أَيُّهَا الْمَرْبُوبُ كَيْفَ لِي قَلْبِي أَرَادَ أَنْ يَهْلِكَ ۖ﴾ ١٠  
تَسْتَفِيقُ مِنْ دُورِهِ، يَا أَسَدَكَ شَيْبَةً شَيْبَةً فَتَرَى مَا أَلْهَمَكَ مَا أَرَادَ أَنْ يَهْلِكَ  
مِنْ شَيْءٍ بِإِذْنِ الْمَلِكِ لَا يَهْدِي إِلَّا الْفِتْنَةُ يَا أَيُّهَا الْمَرْبُوبُ كَيْفَى كَيْفَى وَفَكَرَ  
لَسْتُ أَعْلَمُ إِلَّا بِمَا تُشِيرُكَ ۖ

"O two companions of the prison! Are many different lands (junks) better or Allah, the One the Irresistible? You do not worship besides Him but only names which you have named (fancifully, you and your fathers, for which Allah has set down no authority. His command for the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism) that is the (One) straight religion, but most men know not," (V 12:39,40)

It is painful and disgusting for a slave to have several masters. How great it is to have a single and solitary Lord who is the strongest of all Powers, there is only one Lord who fulfills all the needs of a human being and helps him in overcoming his difficulties. The false and foolish lords stand nowhere before Him. Nay, these are absolutely baseless fallacies to suppose that a certain duty induces man growing grain belongs to some other crop. Mixing with children falls under someone else's jurisdiction whereas giving health is someone else's responsibility. People themselves have assigned names to them by supposing that such and such duty is responsible about such and such actions and they themselves call upon them whenever they need them and thus that practice gradually grows into an

established customs in the society in the course of time

Giving someone false and fabricated names  
is an act of *Shirk*:

All best and good names belong to Allah only. What else may be called by these names other than Allah Himself? None but He Alone has these names. In case someone has this kind of names, it has nothing to do with Allah's Will. The one who is responsible about all the sciences is known as Allah and the one who is known as Muhammad or Ali has no power or authority to do anything at all. Allah has not commanded us to name these kind of thoughts, and what the creatures (i.e. people) command to do is not lawful and creditable. Allah Himself has forbidden us to maintain these kind of views. Therefore, who else other than Allah is most creditable in these matters? The pure and true religion is that one should comply with the instructions of Allah and renounce all the other commands contradicting them. But unfortunately, the majority of people have strayed from the Right Path and have accorded priority to the ways of their preoccupies, *Desires* and *stains* rather than following the path prescribed by Allah.

Re-called customs are acts of *Shirk*:

It thus becomes clear to us that dumping all the re-called customs and forged concepts and a strict adherence to the laws of Allah is a thing which Allah has determined and specified for the honour and dignity.<sup>14</sup> If someone treats a creature in a similar manner, he will be deemed as an absolute *Shākir*:

<sup>14</sup> It means that anyone introducing a command, custom or way of life derived by the people (thoughts brought into existence by Allah) and thereby considering them as authoritative, commits a proven act of *Shirk*. If such a person does not seek Allah's forgiveness or repent prior to his death, he will be doomed to burn in the Hell for all eternity.

(polytheist). The convergence of Divine Decrees and commandments to the human beings is only possible through the Messengers. If someone gives precedence to the saying of an Imam, Mujtahid, a Faqih, a Qanun, a religious scholar, a preceptor, a saint, one's father or grandfather, a king, a minister, a priest or a professor over the commandments of Islamic law, or happens to prefer the ideas and methodologies devised by the preceptors and saints as an open defiance of Qur'an and Hadith, or making a permission is referred to the Prophets that Shari'ah merely consists of their own commands to the effect that they said whatever they wished to say and it became an obligation on their Ummah to abide by their dictates. All the above things and attitudes confirm one's Dukk. One must firmly believe that Allah is the real ruler and has everything at His disposal and a Prophet is merely assigned to convey the Divine Commands to the people. Anything which lies within the framework of Qur'an and Hadith must be recognized and verified and the one which is contrary to it must be avoided.

Keeping people stand up in one's honour is prohibited.

It is reported on the authority of Abu Hurayrah رضي الله عنه that Allah's Messenger صلى الله عليه وسلم said:

«مَنْ سَرَّ أَنْ يَمُتَلَ إِلَى الرَّجُلِ قِيَامًا فَلْيُؤْمَرْ سَعْدًا مِنْ الْقَوْمِ»

“Whoever becomes pleased with the continuation of that, that the people stand up (as a token of respect) before him like pictures (i.e. silent and immovable), let him have an abode in Hell-Fire” (Tirmidhi).

It means that whenever so desires that the people should stand up before him as a token of respect with folded hands, bowing as immobile as statues, not boding in such, observing a pro-drop silence and not even flinching an eyelid, such a person is bound to settle Hell-Fire, for he is laying a claim on Divinity and is

looking forward to the kind of honour and dignity which Allah has specified for none but Himself. During a prayer, a person stands upright solemnly with folded hands without moving one's eyes in either direction. The posture of standing up is exclusively prescribed for the sole purpose of paying one's tribute to Allah the Almighty. Thus, it becomes known to us that observing such a posture (standing up) before a person with an intention of giving him a respectful treatment is unjust and an act of Shirk.

Worshipping idols and the so-called "Sanctuaries of saints" is an act of Shirk.

It is reported on the authority of Thaalibi رحمه الله that Allah's Messenger صلى الله عليه وآله وسلم said:

«لَا تَقْرُبُوا أَلْهَامَةً مِثْلِي تَلْعَلْ تَلْعَلُ مِنْ أَكْبَرِ مَا تُشْرِكُونَ بِهِ  
تَعَلَّ قَبَائِلُ مِنْ لُحْيِ الْأَوَّلِينَ»

"The Domesday shall not be touched until the tribes of my Chumrah join the polytheists and practice idolatry." (Tirmidhi).

Idols are of two kinds: Erecting someone's statue or his picture and worshipping it is called *Suwar* in Arabic. Dedication of a thing, a place, a tree, a stone, a wooden object or a paper etc. to a certain deity and then worshipping it is known as *Wathaa*. A grave, a tomb of a saint, a coffin, a stick, a *Pa'ris* a flag or *Shakhsh*<sup>12</sup> the House of Imam Qasim and Sheikh Abdul Qadir, a raised platform of an Imam, the places where the teachers and preceptors are seated are all included in *Wathaa*. It also includes a skull in the wall, a sign or a banner dedicated to a

<sup>12</sup>It is a flag which accompanies Pa'ris commemorating the martyr of Karbala.

martyr where a goat is sacrificed, or the places ascribed to some diseases and dedicated to certain deities like Satta, Marwa, Dhuwara, Kail, Kalba and Basm<sup>12</sup> etc. The worshipping of both Jannas and Ifrits confirm one's Shirk. The rebellion of the Prophets عليهم السلام prophesied that the Moslems shall be involved in this kind of Shirk just prior to the Day of Judgement, contrary to the other polytheists, like the Hindus or the avowed polytheists of the Arabian Peninsula. The people of both these kinds are polytheists and the enemies of Allah and the Prophet صلى الله عليه وسلم.

**Slaughtering an animal in a name other than that of Allah is a curse.**

It is reported on the authority of Abu Tufail رضي الله عنه that Ali رضي الله عنه is back out a book which contained a Madish stating that

(مَنْ ذَكَّاهُ لَمْ يَكُنْ لِقَوْمِ اللَّهِ)

"Whoever slaughtered an animal by invoking a name other than that of Allah brings upon himself the curse of Allah." (Muslim)

<sup>12</sup> I have not the different goddesses of the Hindus.

**Satta** : A goddess of smallpox. In case this epidemic breaks out, her worship is conducted in a procession to ward off the disease.

**Marwa** : According to the Hindu faith Satta had seven names Marwa is one of them. She was considered the goddess of children just as the goddess of younger sons - Marwan, Kail and Kalba are also among the several goddesses of Hindus.

**Dhuwara** : The name of a goddess of diseases among the Hindus which is worshipped and propitiated so that she may relieve the diseases.

May be someone is intrigued with a question as to why Satta Sattard رضي الله عنه took the mention of the customs among the Pagans. The answer to this question is that the Moslems, on many occasions, adopted Hindu customs as a result of following them is a fact which he himself points out in later on.

It means that anyone who slaughters an animal in the name of a creature (to the exclusion of Allah the Almighty) is indeed an occultist and a condemned person.

All. رحمه الله عليه had written several *Ahadith* of Allah's Messenger صلى الله عليه وسلم in a note-book and this *Ahadith* was one of those notes. Thus it becomes known to us that an animal becomes *Halal* (permissible and lawful for the human consumption) while the same is slaughtered by invoking only Allah's Name on it. Slaughtering an animal while invoking a name other than that of Allah is an act of *Shirk* and renders an animal thus slaughtered as unlawful. Similarly an animal which is dedicated to a deity other than Allah is unlawful even if Allah's Name is invoked on it while it is being slaughtered.

Indications heralding the advent of Dourday!

It has been narrated by All. رحمه الله عليه that the bearer Allah's Prophet صلى الله عليه وسلم saying:

وَمَنْزِلُ اللَّيْلِ وَالنَّهَارِ فَكُلُّ مَا رَزَقُوا اللَّهَ إِنْ كُنْتُمْ  
لَا تُحِبُّونَ أَنْزَلَ اللَّهُ أَمْرًا الَّذِي تُرْسِلُونَ رَسُولًا بِالْحَقِّ وَرَبِّهِ  
فَالَّذِينَ يَتَّبِعُونَ عَلَى الَّذِينَ قُلْنَا وَلَوْ كُنَّا إِلَّا الْمُسْرِفُونَ إِنْ كُنْتُمْ  
رَبِّكَ فَكُلْ أَنْ تَسْأَلُونَ مِنْ فَكُلْ مَا شَاءَ اللَّهُ ثُمَّ يَنْصِتُ اللَّهُ لِأَنْ تَرْجِعُوا  
عَلَيْهِمْ فَيُخَوِّفُهُمْ مِنْ كَيْفٍ فِي قُلُوبِهِمْ يَخْلُفُ عَنْكُمْ مِنْ كَيْفٍ تَخْلُفُونَ  
إِنْ كُنْتُمْ تَعْلَمُونَ لَا تَخَفْ فَيُخَوِّفُهُمْ إِلَى مَا يَنْصِبُونَ

"The day and night shall continue to chase each other until *Al-Lail* and *Al-Nahar* (names of two angels) are not worshipped again." She asked him, "O Allah's Prophet! Since Allah has revealed the verse, 'He it is Who sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and

the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the disbelievers (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in the Message of Muhammad ﷺ) hate (it). "I was predominantly of the view that this religion shall prevail until the end (without revoking)." The Prophet ﷺ answered that this religion shall continue to thrive with the same magnificence as long as Allah wills it to be. Then Allah will send down a bloodful and chaotic breeze which, (in its wake) shall take away the lives of all who even possess merely an iota of Faith (Faith) in their hearts. Only the bad and wicked people shall be spared to exist who will revert to the religion of their fore-fathers." (Muslim)

It implies that the verse which Allah عز وجل uttered from the verse of Jibreel (Jibril) (Jibril) is that Islam shall prevail until the Descender. The Prophet ﷺ stated that Islam's supremacy shall persist as long as Allah wills it to be. Then Allah will send down a bloodful and chaotic breeze which will end the lives of all those having the least amount of Faith whereas the wicked and unreligious people shall be spared to live on. The hearts of these people shall be devoid of the dignity of the Prophet ﷺ nor shall they have any interest in religion. They shall eagerly snap on the customs and rituals of their grand-fathers who were none other than the ignorant polytheists. A man who adopts the ways of the polytheists will naturally become one of them. Thus it becomes known to us that the old polytheism shall also be widespread during the concluding periodic phase of the world. Presently, all kinds of Shirk (both the ancient and new ones) are rampant among the Muslims. What the Prophet ﷺ prophesied earlier seems to be coming true now. For instance, the Muslims are treating Prophets, saints, Jesus and martyrs etc. polytheistically.

Similarly, the old polytheism also seems to be gaining ground as the Muslims daily and believe in the idols particularly belonging to the polytheists and follow their rituals, i.e., consulting pandits about the future events, taking something as a bad omen, believing in propitious hours (hours of happy augury to commence an event or activity), worshipping Sakti and Manasa, invoking the so-called deities like Hanuman, Nana<sup>14</sup> and Kalua, observing the festivals of Holi, Dusseh, Navratri and Mahanavadi, believing in the foreshadowing evil of the moon entering into the shadow of Isarpoon, and cherishing a belief that the last few days of a lunar month (in which the moon is not visible) are ill-fated. All these myths and superstitions originally belong to the Hindus which are now still among the Muslims. Thus it becomes known to us that the Muslims shall be indulged into observing 'Shirk' in such a manner that they shall abide by the customs of their forefathers by putting aside the injunctions and teachings of Qur'an and Hadith.

**Worshipping the places of saints**

is an act of the worst people:

It is narrated by Abdullah bin Umar رضى الله عنه that the Prophet صلى الله عليه وسلم said:

«يُتْرَكُ الْبُحْلَانُ فَيَتَّبِعُ اللَّهُ عَيْنِي مِنْ مَرْجَمٍ فَيُطْلَقُ  
فِيهِمَا لَمْ يُزَيَّلْ لَهُ رِيحٌ بَارِدَةٌ مِنْ قَبْلِ الشَّامِ فَلَا يَكُنْ عَلَى  
وَجْهِهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا لَقِيَهُ  
فَيَكُنْ قِرْبَرُ النَّاسِ فِي يَمِينِهِ الْعُكْرُ وَاحْتِلَامُ النَّاسِ لَا يَزِيدُونَ»

<sup>14</sup> Nana or Nana-Chandi was a demon, worsh of Bengal.

2. Nana and Mahanavadi are the festivals of Purana.

The entrance of moon into the shadow of Isarpoon, was considered to be a bad omen.



مُتَرَفِّعًا وَلَا تَكْفُرُونَ تَكْفُرًا يَنْتَقِلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ الْآ  
 كُفَّيْتُمْ مَقُولًا مَقُولًا فَاتَّخَذُوا بِعِلَالَةِ الْآلِهَةِ وَهُمْ  
 فِي ذَلِكَ يَازِرُونَ هُمْ هُنَا

"At the school of al-Dajjal (the Antichrist), Allah will send him to this earth who will rage him out and do away with him. Then Allah will cause a cool breeze to blow, originating from the direction of Syria, which will take away the lives of all those who cherish even a minute particle of Faith in their hearts. Only the vice-ridden people who would be as unscrupulous as hogs and as treacherous and blood-thirsty as lions shall be spared to live on. They will be absolutely deprived of the capability of discerning good from bad. Satan will approach them in a human guise and say to them, "Don't you feel shy?" People will enquire of him as to what he really means by it. Then he will instruct them to practise slavery and worshipping his places. The people would then be engrossed in these acts of vice and shall be enjoying an abundant supply of their livelihood and leading a life of a perfect ease and comfort." (Mafatih)

It means that during the last stage of the world's existence, the faithful will cease to exist and the unfaithful and the foolish will thrive who will have no scruples about brazenly usurping the wealth of other people. They will be totally devoid of the quality of discerning good from bad! Then Satan will appear to them in the guise of a man and shall admonish them by telling them that since being unreligious is a disgrace, they should turn religious. His exhortations shall eventually be heeded and the people will be rather credulous and inclined towards learning religion, but instead of following Qur'an and Hadith, they will be misled into concocting and fabricating what they shall presume to be as

religious norms. They will do so by maintaining their own judgment (working purely on their own alleged and so-called wisdom) and thus they shall be entangled into committing Shirk (polytheism), but they shall be awarded a further abundance in their livelihood and prosperity and shall be leading an extremely comfortable and easy life. They will be under the impression that since they are on the Right Path, Allah is pleased with them and hence they are prosperous and well-off. As a consequence, they shall be steeped into Shirk more and more on the pretext that the more we believe in these rituals and follow them, the more our desires get fulfilled. Therefore, a Muslim should fear Allah that He at times gives a long rope to His slaves. It does happen on many occasions that someone gets involved in Shirk (polytheistic acts), asks the entities other than Allah to grant him his wishes, but Allah (just for the sake of giving devil his due share), grants him his wishes. And this person erroneously believes that "so long as I am on the Right Path, there is nothing wrong in believing other deities (to the exclusion of Allah) and had it been otherwise how could I be granted my wishes?" Therefore, one must never depend on the fulfillment or non-fulfillment of one's desires and must never forsake the true religion of Allah, (due to those infra) which is Tawhid (Islamic Monotheism). This Hadeeth makes it clear to us that however thick-skinned and callous a man becomes, however dumb he get immersed in sin, however he becomes shameless and brazenly in having no qualms about unlawfully devouring the wealth of others or in the matter of not differentiating between good and bad; he is still better than the one who commits Shirk and believes in the (so-called) deities to the exclusion of Allah, because the Satan instructs people to believe in these things (i.e. acts of Shirk) by weaving them all the above vices and depravities.<sup>14</sup>

<sup>14</sup> This statement aims at providing a clear idea of the utmost depravity and

## Performing Tawaf of the Idols:

It is narrated by Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

لَا تَقْرُبُ الشَّاعَةَ حَتَّى تَقْطُرَ مَا [إِلَٰهًا] يَسْتَعِيذُ بِكَ مِنْهُ  
الْعَلَمَةُ

"The Decency shall never be forsaken until the persons of the women of Daus tribe do not start thrashing and wobbling around *Idol-Khalasah* (an idol) (i.e. unless they do not circumambulate it)." (Agreed upon)

There was a certain clan among the Arabs who were known as 'Daus'. During the days of Jahiliyah (pre-Islamic period), they used to worship an idol which was called *Idol-Khalasah*. During the days of the Prophet صلى الله عليه وسلم, it was demolished. The Prophet صلى الله عليه وسلم made a prediction that just prior to the Decency people will move their Fath as it and the women belonging to the clan of Daus shall go around it. The Prophet صلى الله عليه وسلم (by dint of a clairvoyance conferred on him by Allah) sighted their persons thrashing about to and fro (around this idol). Thus it becomes clear to us that circumambulating any place other than the House of Allah is an act of Shirk and a ritual peculiar to disbelievers.

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an extreme situation which the polytheism involves. It never implies that "one is allowed to commit any sinful act on the condition that he refrain from practicing Shirk (polytheism)."

Chen, Y. and J. Chen, 2005, 'The Effect of the Internet on the Demand for Financial Services: Evidence from China', *Journal of Internet Economics* 59: 111-126.

### Prohibition of Shirk in Social Customs

This chapter contains various Verses and Ahadeeth which prove that the manner in which a man expresses his gratitude to Allah and depends. Had it his day to day mundane affairs, observing and employing different modes, he must refrain from doing the same in respect of any entity other than Allah.

**The whistling of the anemone**

Address the following points:

طريقاً الى غورتي من كورس. الا انك لا تجد غورتي، الا كتيبة كورس  
 ○ غورتي لا تملك الا كتيبة من غورتي كتيبة كورس ○ والكتيبة  
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"They call those who worship others than Allah, involve nothing, but female deities besides Him (Allah); and they involve nothing, but Satan a persistent rebel" Allah said, I hear. And he (Satan) said: "I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will expose to them false deities, and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah. And whomever takes Satan as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss. He (Satan)

make promises to them, and arouse in them false desires; and Satan's promises are nothing but disappointments. The dwelling of such (people) is Hell, and they will find no way of escape from it." (V.4:11-120)

The people who invoke deities other than Allah, they worship some – but females (according to them). Someone calls upon Harvest Deity, someone Hibi, Asyrah, someone Ifeḥ Utawīl, someone red fairy, someone black fairy, someone Saḥla, someone Masam and someone goddess Kāh. These are merely fancies having no trace of reality. These presumed male and female deities are none but delinquent fallacies and whysperings induced by Satan which the people have taken to be the objects of worship. The one who speaks and creates spectacles (by playing tricks) sometimes, is none other than Satan himself.

All the acts of worship which are being carried out by these polytheists are to propitiate none but Satan. According to them, they only make their vows and offerings to women, but in fact it is all acted upon by Satan. These things neither benefit them in terms of religious nor help them in their mundane affairs. Since Satan himself is a rōnegade and an outcast, how could he possibly benefit someone in terms of his religious and moral edification? Moreover, he is a sworn enemy to the mankind and hence no favour could ever be expected from an antagonist.

He has already started in the presence of Allah saying, "I will convert many of Your slaves into my own slaves. I shall destroy their wisdom in such a manner that they will recognize their own idols as authentic ones and follow them. They shall dedicate animals to me which shall be harcoded with the signs of such vows which they would be making in my name. For instance, they shall oil an animal's ears or amputate them, or they shall put a cloth around it's neck, or colour its forehead with henna, or embellish its feet with trappings, or place a coin in its

mouth. Be it as it may, any sign which denotes that this animal relates to a soul belonging to such and such deity is included in this category. Satan had already gone to the extent of saying that I shall hold such a sway on people that they shall be persuaded to deform the shapes and facial features created by Allah. Someone shall raise a plot in someone's name, someone shall perfume his nose or ear in the name of some deity, someone shall shave off his head and someone shall exhibit his masculinity by shaving off his eyebrows. These are violations and are contrary to the Islamic teachings. Then the one who abandons Allah the Most Gracious and follows the path of Satan, is bound to suffer a manifold loss. This is owing to the fact that first of all, Satan is an enemy to the human being. Secondly, he is not capable of doing anything other than inducing whispering in the hearts of the people. He beguiles and pleases people momentarily by making false promises to them by suggesting that if you believe in such and such deity, your such and such wishes shall be fulfilled. He allures them with tremendous aspirations that if you could master a certain massive amount of riches, you may acquire for yourself such resplendently beautiful garden, an orchard for a magnificent palace. As long as these hopes are evanescent and never get materialised, the man gets seduced, forgets Allah in his spasmodic bewilderment and runs after the so-called desires. All his wild and erotic pursuits turn out to be a cry in the wilderness bearing no fruit as he acquires nothing except what has already been pre-ordained in his destiny. This is nothing but a deceptive mirage and a whispering incited by Satan. The outcome of all this transgression is that a man becomes entangled and enmeshed into the quagmire of Dark and deserves the Hell-fire. His false prey to the claws of the Devil so dangerously that despite trying his might and main, he finds himself unable (and incapacitated) to get himself freed from his tentacles.

Polytheistic ritual in regard to the upbringing of children:

Allah the Almighty says:

﴿مَنْ يَرْزُقْكُمْ مِنْ أَيْمَانِهِمْ أَمَّا هُنَّ فَمِنْ تَحْتِ رِجَالِكُمْ كَمَا فِي الْآيَةِ الْآخِرَةِ ۚ وَمَا يَرْزُقُكُمْ مِنْهُمَا خَبِرَةٌ وَمَا يَرْزُقُكُمْ مِنْهُمَا إِلَّا مَا يُرِزُقُهُمْ رَبُّهُنَّ ۚ وَمَا لَهُنَّ بِنِهَايِهِمْ شُرَكَاءُ ۖ﴾

"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Eve), in order that he might enjoy the pleasure of living with her. When he had sexual relations with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both revealed Allah their Lord (saying): If you give us a *Sahih* child (good in every aspect), we shall indeed be among the grateful. But when He gave them a *Sahih* child (good in every aspect), they ascribed partners to Him (Allah) in that which He has given to them. High is Allah, Exalted above all that they ascribe as partners to Him." (Y. 3: 139, 140)

It alludes to the fact that Allah Himself created the race originally, gave him a wife and caused a feeling of love to grow between them. And when they expected a child, they made supplications to Allah that they would be extremely thankful to Him if He blessed them with a *Sahih* child (i.e. good in every aspect of life and robust in health and sound in his mental faculties etc.) Once blessed with such a child according to what they longed for, they turned into the devotees of the so-called deities and started making vows to them. Some people take their children to the graves of saints and some to their mosques. Someone makes a beaded plant on his shaven head in remembrance

same, whereas someone else either puts a sash (around one's neck)<sup>11</sup> or a chain (around one's neck or feet). Someone even goes to the extent of committing such an iniquity that he covers and subjugates his child to turn into a mendicant (as a gratitude towards the accomplishment of his vow to a deity) and giving his children such polytheistic names, like Nahi Bah-bah, Ah Bah-bah, Fir Bah-bah, Saah Bah-bah, Ganga Bah-bah, Janna Das etc. etc. As far as Allah is concerned, He is totally free from their callousness and insensitivity, but these dolls become deprived of their Faith.

### Polytheistic rituals in Agriculture

Allah the Almighty says:

﴿وَقَالُوا لَا إِلَهَ إِلَّا مَا نَحْنُ وَأَنشَأُوا جُذُوعًا مِّنَ الشَّجَرِ لِيُقْرَبُوا بِهِ آلَهُاتِهِمْ ذُنُوبَهُمْ وَيَقُولُوا قُرْبَانُ اللَّهِ هَٰؤُلَاءِ جُذُوعٌ مِّنَ الشَّجَرِ الْأَعْوَجِ لَا ي\_fُفِيدُ ۚ﴾  
 ﴿لَا تَلْبِسُوا كَلِمَاتِنَا لِكَلِمَاتِهِمْ وَلِئَلَّا يُفْتَنُوا بِنِعْمَةِ اللَّهِ وَلِئَلَّا يُتَذَكَّرُوا بِمَا كَانُوا يَفْعَلُونَ﴾  
 ﴿وَقَالُوا لَنُفْلِحَنَّ بِمَا نَكُونُ ۚ﴾

“And they assign to Allah a share of the fruits and cattle which He has created, and they say ‘This is for Allah’ according to their pretending, ‘and this is for our (Allah’s so-called) partners.’ But the share of those (Allah’s so-called) ‘partners’ reaches not Allah while the share of Allah reaches them (Allah’s so-called) ‘partners’ – evil is the way they judge!’ (V:61-66)

It seems that even though there is no denying in the fact that all the grains and animals have been created by Allah, but despite

<sup>11</sup> A sash or chain of administering a vow. People wear them at the time of making a vow, and take them off at its completion. This is a custom observed by many people.



having a recognition of this fact, polytheists dedicate something of theirs for the false deities other than Allah as if they dedicate for Allah and it is an astonishing reality that the tremendous amount of respect which they observe while dedicating these things to the other so-called deities, they fail to exhibit the same amount of veneration while appropriating Allah's share in their offerings.

Polytheists remain in regard to the cattle:

Allah the Almighty says:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا يَمَسُّهُمُ الْفُتُورُ ۚ إِنَّمَا مِنْ عِندِ اللَّهِ فَتُورٌ ۚ وَالَّذِينَ كَفَرُوا يَمَسُّهُمُ الْفُتُورُ ۚ وَالَّذِينَ لَا يَدْرُونَ الْفِتْرَةَ لَئِنْ كُنَّا إِلَّا لَعْنَةُ اللَّهِ الْكَاذِبِينَ ۚ﴾  
 ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا يَمَسُّهُمُ الْفُتُورُ ۚ إِنَّمَا مِنْ عِندِ اللَّهِ فَتُورٌ ۚ وَالَّذِينَ كَفَرُوا يَمَسُّهُمُ الْفُتُورُ ۚ وَالَّذِينَ لَا يَدْرُونَ الْفِتْرَةَ لَئِنْ كُنَّا إِلَّا لَعْنَةُ اللَّهِ الْكَاذِبِينَ ۚ﴾

"And according to their pretending, they say 'such and such cattle and crops are forbidden, and none should eat of them except those whom we allow.' And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allah is not pronounced, lying against them (Allah). He will recompense them for what they used to invent." (V 6:138)

Some people express their opinion about a certain thing (by merely naming it respectful) that such and such thing is a scruple and having a streak of oddity, and therefore it only behooves that particular person to have it. Some people do not use these animals as beasts of burden and do not let others ride them either, on the plea that as long as the animal is under a vow (made to such and such deity) it commands our respect and that we are bound to follow it as a sacred entity. Some people dedicate the animals to the so-called deities pretending that these animals shall go a long way to propitiate Allah and thus their long-

cherished possessions shall be fulfilled, but false ideas are their conjectures and deeds for which shall they indeed be punished. Allah the Almighty says:

﴿لَا يَسْتَلِئُ أَنتَ مِنْ أَهْلِهَا وَلَا سُلَيْمُ وَلَا يُسَلِّمُونَكَ إِلَّا أَنْ يَكُونَ كَلِمَةً فَتَوْفِيقًا  
مِنْ أَمْرِ الْكُتُبِ وَالْأَقْلَامِ لَا يَسْتَلِئُونَ﴾

“Allah has not incensed things like *Bakrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) or a *Sibak* (a she-camel let loose for five parties for their false gods, e.g. idols, etc. and nothing was allowed to be carried on it) or a *Waslah* (a she-camel at it's first delivery and then again given back to a she-camel at it's second delivery) or a *Mam* (a mother-camel freed from work for their idols, after it had finished a number of rotations assigned for it: all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve reveal lies against Allah, and most of them have no understanding. [V.5:113]

A ritual still was used to be riched out on to the ear of an animal which was dedicated to a certain deity. This kind of animal was known as *Bakrah*. Had this animal been a bull, it was called *Sibak*. An animal which was declared to be under such a conditional vow that if the same gave birth to a male calf, it (the calf) would be given away as an offering. Now, if the said animal gave birth to both a male and female offspring at one stroke, they would refrain from giving away even the male calf as an offering. Such a pair of calfs was called *Waslah*. People would nap riding and putting their burden on an animal which gave birth to ten off-springs both an animal was called *Mam*. It has clearly been stated that all these practices are merely customs and rituals and have nothing to do with the injunctions

Thus it becomes known to us that the act of dedicating an animal to a certain deity, barcoding it, and determining that such and such deity shall only accept a cow, a goat or a hen in terms of offerings (against vows made to them), are nothing but the myths and rituals of ignorance and are in contravention of the sanctified Islamic law.

**Understanding Allah in the matters of lawful and forbidden things**

Allah the Almighty says:

﴿وَلَا تَقُولُوا لِمَا يُرْسَلُ إِلَيْنَا هَذَا سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾  
 ﴿وَلَا تَقُولُوا لِمَا يُرْسَلُ إِلَيْنَا هَذَا سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

"And say not concerning that which your tongues put forth falsely: 'This is lawful and this is forbidden,' so as to annoy him against Allah. Verily, those who invent lies against Allah will never prosper." (V, 16-17)

It means that one should not take it upon himself to determine as to what is lawful and what isn't, because such an act is the sole prerogative of Allah. Thus, not of thing, shall only amount to inventing lies against Allah. It is wrong to be driven by one's own flights of fancies that if that particular assignment is undertaken after that particular fashion, it will click or else it shall go haywire. For one can never succeed by inventing lies against Allah. Thus it becomes known to us that fostering such myths that one should not partake of beef leaves in the month of Muharram, one should not wear red dresses, the milk should not get off the flood of 'wowing in the name of Bibi, a flood offering made in the name of a certain saint must contain those particular vegetables or the same should necessarily contain Afra (a kind of female cucumber in the older days) and henna etc., or

declaring that such a food should not be eaten by a female slave or by the woman who remarries (either after the death of her first husband or after being divorced by him) or the ones belonging to the lower ranks of the society, or an adulteress, declaring that the offering made in the name of Shah Abdul-Haque (a saint) has to be a *Mahwa* (a sweet dish) necessarily which should be prepared with an utmost precision and that it should not be had by someone who is addicted to using a *hubblo-hubblo*, alleging that the offering made to Shah Masdar (a saint) has to be *Molekhar* (a sweet dish) the one offered to Pir Ali Qalandar, has to be a dish of *Ishtaqan* (wheat-saffron) and the one offered in the name of the Companions of the Cave (Ahl-i-Kahf), a dish of meat and bread. Giving currency to such myths that on the occasion of somebody's marriage or in the event of somebody's death it is necessary to observe such and such customs, propagating such ideas that a woman should not marry after the death of her husband, should not attend a marriage ceremony or should not intimate *pidha*, claiming a superstition that this particular person should not wear like clothes, and that person should abstain himself from wearing red ones etc. All the above things are acts of *Shirk* and the people who perpetrate such things are in fact interfering in the matters which solely belong to Allah the Almighty and hence are violating their own *Shariah*.

Giving credit to the influence of planets (Zodiac signs), is an act of *Shirk*.

Erad bin Khalid bin Jafar رضى الله عنه narrated the following *Hadith*:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
 «الْعُنُجُ بِالْخَطْبَةِ عَلَى إِمْرٍ مَعَاذَ اللَّهِ مِنَ الْخَبْلِ فَلَمَّا تَعَرَّفَ  
 أَقْبَلَ عَلَى النَّاسِ فَقَالَ: مَنْ لَا يُؤْمِنُ بَدَاغِ فَإِنَّ رُكُوتَكُمْ» قَالَوا: اللَّهُ

وَرَأَوْهُ أَتَمًا. قَالَ: قَالَ الْمَسِيحُ بْنُ مَرْيَمَ: قُومُوا مِنِّي وَكَلِمَةُ  
 فَالِكُ مِنْ قَالَ كَلِمَةً يَتَصَلَّى اللَّهُ وَرَأَيْتُهُ مَذَلِكُ قُومُوا مِنِّي وَكَلِمَةُ  
 بِالْكُرَاكِبِ. وَأَنَا مِنْ قَالَ كَلِمَةً يَتَوَلَّى كَلِمًا وَكَلِمًا مَذَلِكُ كَلِمَةً  
 مِنِّي وَكُومُوا بِالْكُرَاكِبِ.

One day the Prophet ﷺ led us the morning prayer at Hudaybiyah pursuant to a night-long run. After completing the prayer, he devoted his attention to the people and said, "Do you know what your Rabb said?" The Companions رضي الله عنهم answered that Allah and His Prophet ﷺ know the best. The Prophet ﷺ answered, "Allah said that among the slaves of man who entered the morning, some were believers and some disbelievers. The one who said that this run was ordered due to the blowing and stirring of Allah has indeed affirmed his Faith in his Lord and denounced the stars and the one who said that this run was caused and brought by such and such star<sup>(1)</sup>, has disavowed me and affirmed his Faith in stars." (Al-Bukhari – Muslim)

It means that the one who clings to such a belief that the stars (which are merely a creation of Allah) exercise their influence on the matters of the universe, Allah considers him as the one who negates Him. Such a person is none but a star-worshipper.

<sup>(1)</sup> Star (نجم) is translated as "zodiac" to express one's destiny line, horoscope or a certain position within the constellation. The expression نجم implies the position of the moon on the day.

In the terminology of astrology, it implies those places or the zodiac positions of the moon which are a swinging motion day and night. They are attributed to be causing special effects and specific modes of influence on each hour of the day and night. Astrologers pronounce something is auspicious or is inauspicious by observing them, which is absolutely wrong.

The one who affirms that his universe is operated by Allah's command, is His beloved slave and not a star worshipper. Thus, we understand that believing in prophecies and improphecies born making an inquiry as to which day or date is auspicious or inauspicious (to commence an activity) and giving one's credit to the observations of an astrologer are the activities which open the door to *Shirk* (polytheism). This is due to the fact that all these activities belong to astrology and these are only the star worshippers who believe in them.

The astrologers are magicians and the magicians are disbelievers!

It is narrated by Abu A'liyah رحمه الله that the Prophet صلى الله عليه وسلم said:

مَنْ عَلَّمَ نَجْمًا مِنْ عِلْمِ النُّجُومِ لِعَمْرٍو ذَكَرَ أَنَّ قَلَمَ الْفَتَى  
نُقِيتُ مِنَ النُّجُومِ، فَتَعَلَّمُ الْفَتَى وَالْكَافِرُ نَاجِمٌ وَالشَّامِرُ كَافِرٌ<sup>(1)</sup>

"The one who learns a chapter of astrology in a way contrary to the commandments of Allah has learnt a part of magic. An astrologer is a soothsayer, a soothsayer is a magician, and a magician is a disbeliever." (Rasul)<sup>(2)</sup>

It means that the Noble Qur'an states that the stars are a manifestation of the power and wisdom of Allah. They serve as an embellishment to the sky and a means to drive away the (Devil).<sup>(3)</sup> The Qur'an never states that these stars have the power

<sup>(1)</sup> From Abu Ali Asayidh - one of the leading scholars of Khatib. In addition to the *Al-Hadi* which have been mentioned in this book, he has collected many other *Hadith* also. He died in the month of Rajab according to the Hiji calendar. The name of his book is *Al-Maw'izah*.

<sup>(2)</sup> The three advantages of stars which are mentioned in the Noble Qur'an are: Beautification of sky, driving away the devil and providing guidance to the sea and land travellers.

no interference in the running of nature or that they have a direct bearing on the vicissitude and vicar taking place in the world.

Now, if someone disregards the former merits of the stars and postulates that their heavenly bodies influence the worldly affairs and thus claims to have the knowledge of the unseen, he indeed is a polytheist. As the astrologers, in the pre-Islamic period of ignorance, used to predict about the unseen by consulting the planets the astrologers do the same by consulting the stars which means that a soothsayer, an astronomer, a *Jummal* (a conjurer), a *Jaghar* (a soothsayer) all follow the same creed. A Kafir (the one who paganism about the future events) courts friendship with the Jinn just like a magician and the same is not possible until one believes in them, invokes them and makes an offer to them. It all relates to infidelity and making partners to Allah. May Allah the Almighty save and preserve Muslims from committing acts of *Shirk Akbar*.

### The Sin of believing in Astrology

It is narrated by Hafsa رضي الله عنها, the Mother of Believers, that the Prophet صلى الله عليه وسلم said:

«مَنْ أَتَى مُرَوِّعًا فَسَأَلَ عَنْ شَيْءٍ لَمْ يَكُنْ لَهُ خَبْرٌ لَرُبِّهِ أَلْبَسَ

“The one who approaches a soothsayer and consults him about any matter, his prayers shall not be accepted for forty days.” (Muslim)

It means that anybody who approaches a certain person claiming to have the knowledge of the unseen, and thus enquires of him about any of his problems, his prayers shall not be accepted for forty days. This is due to the fact that such a person has committed an act of *Shirk*, and *Shirk* destroys all acts of worship. An astrologer, a conjurer, a diviner, the one who predicts about the unseen by casting lots etc. are all categorised as soothsayers.

**Declaring an Omen is an act of disbelief!**

It is narrated by Qatadah رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said:

«الْعُيُونُ وَالْعُرُقُ وَالطُّيُورُ مِنَ الْبُيُوتِ»

The acts of making prophecies through making a bird fly, or casting lots to make a good or bad omen or declaring something to be harbinging a forthcoming judgement are acts of disbelief and apostasy.<sup>11</sup>

It is narrated by Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said:

«الطُّيُورُ بُرُوقٌ، الطُّيُورُ بُرُوقٌ، الطُّيُورُ بُرُوقٌ»

"Taking an omen is an act of Shirk; taking an omen is an act of Shirk; taking an omen is an act of Shirk!"

The custom of taking an omen was rife in the Arabian society and the Arabs had a great belief in it. The Prophet ﷺ reiterated that it is an act of Shirk so that the people should refrain from having a faith in that absurdity.

Abul Hasan Ali Nadwi رَضِيَ اللهُ عَنْهُ narrated that the Prophet ﷺ said:

«لَا حَافَةَ وَلَا حَقَرَةَ وَلَا طَيْرًا وَلَا نَكْرًا الطُّيُورُ فِي شَيْءٍ  
مِنَ الذَّارِ وَالْحَرَسِ وَالْمَرَأَةِ»

"A belief (i.e. in the magical properties) that an owl is a

<sup>11</sup> An 'Evident' used to inform a dove or a bird. If these animals proceeded in the right, they considered it to be auspicious, but if the same proceeded in the left, they considered it to be as a foreboding omen and then refrained from committing an act. Al-Fayrushi also explains the same meaning. The people who were known as Al-Fayr used to utter such prophecies on the ground or dove house as the small thereby uttering good or bad omen.



sign of crime, is baseless; no disease gets transmitted from one person to another; and nothing is contagious (crime is a misfortune). Had it been so, the same would have been found in a woman, a house and in a horse.” (Abu Dawood)

A belief was rife among the Free Arabs, about a victim of a murder whose death is still unavenged, that an evil comes out of his skull and pleads for his revenge. This evil was known as *Al-Ilmash*. The Prophet ﷺ declared this kind of faith to be baseless. Thus, the concept of the transmission of souls is thoroughly baseless too. The Arabs were of the opinion that the diseases like rabies, and leprosy etc., are contagious ones. The Prophet ﷺ refuted this view to be an erroneous one.

That it becomes known to us that a view which is generally held by the people is the effect that the people suffering from epilepsy should be avoided and that the children should not be permitted to go near them is among the myths cherished by the disbelievers, and hence we should not give our credit to them, which means that we should not have such a faith that the ailment of that person shall strike us automatically. Without the will of Allah since no disease strikes anyone unless Allah commands it to be so. (However, from the medical point of view there is no harm in taking the necessary precautions)

A myth which has gained a wide currency among the people is that they will keep observing that a certain assignment is inauspicious for the particular person and hence he did not succeed in it. This belief is erroneous too. The Prophet ﷺ stated that, had something been inauspicious, it would have been a woman, a horse and a woman.<sup>(1)</sup> The above things

<sup>(1)</sup> The Prophet ﷺ said another version, elaborated in this way: “An evil house, is the one which has had daughters an evil woman like one who is about to be divorced and a horse which is not worth having is the one who is rarely used and killed.”

structures do prove to be insignificant, but no formula has been prescribed to ascertain their insignificance. A belief widespread among the people is that a house resembling a lion's mouth<sup>10</sup>, a house having a star-like forehead and a woman having a vicious mouth are insignificant. These myths are baseless, having no authenticity, and the Muslims should pay no attention to them. If someone buys a new house, a house or marries a woman, one should only ask Allah to make them insignificant for him, and similarly one should seek Allah's protection from their evil. As to the rest of things, one should refrain from harbouring such notions as to this particular work argued well for him whenever that particular insignificance proved to be ill-suited to him, and therefore he stopped it.

It is narrated by Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

لَا تَدْرِي وَلَا مَلَكٌ وَلَا شَيْءٌ

"There is no contagion (a disease transmitting from one person to another), no evil (belonging to its so-called magical properties) and no *Sajir* (a ghost allegedly inhabiting the body of a person)." (Dihlwan)

A view which was rife among the Arabs regarding the people suffering from *Jalal-Bath* (as almost characterised by an unstable tongue) was that his body was infested by an evil spirit which is back all the time he devoured and therefore his tongue was never satisfied. This so-called evil spirit was known as *Sajir*. The Prophet صلى الله عليه وسلم declared that there is no such thing as a ghost or an evil-spirit  $\phi$  inhabiting the body of

<sup>10</sup>A house which is broad and wide at the front and small and contracted at the rear is called *Shar Sukun* (broad-mouthed). The Arabs considered that type of house to be evil and insignificant.

the sick person) and this was merely a superstition. Thus we understand that the ailments are not induced by the evil spirits. Some people believe that some of the diseases occur due to the influence of some evil spirits like Satana, Iblasa, Barak<sup>20</sup> etc, but this is untrue. During the pre-Islamic period, people used to consider the month of Safar as an evil one and did not perform any activity during this month. This was wrong too. Thus, it becomes known to us that considering the thirteen days of Safar as inauspicious and believing that the calamities befall the earth during this specific period and deeming a thing, date, day or an hour to be of an evil presentment are all pre-Islamic concepts.

It has been narrated by Ibn Hibban on the authority of Abu Sa'eed رضي الله عنه that the Prophet ﷺ took the hand of a leper, put his hand along with his own hand in a bowl and said:

«يَا أَلِفَا وَرَبُّكَ أَلِفَا»

“Have an absolute Faith and trust in Allah and eat.”

It means that one used to be an Alishi Ameer. He can inflict disease on anyone whomsoever. He wishes and can make anyone hale and hearty. We, on our part, do not derive from dining with anyone and do not believe that a disease may be transmitted from one person to another.

**Do not make Alishi an Intromitter:**

It is narrated by Abu Dawood on the authority of Anas bin Malik رضي الله عنه that a nomad Arab came to the Prophet ﷺ and said:

«شَهِدْتُ الْإِسْلَامَ وَبَاعَ الْعَيْثُ وَفَلَّكَتِ الْأَسْوَالُ»

<sup>20</sup>Barak is the name of a problem of diseases among the Hindus which is enveloped in magical diseases.

فَالْيَسَىٰ إِنَّكَ لَمَّا مَكَانُ الْمُسْتَضْعَىٰ بِكَ عَلَى اللَّهِ وَتُسْتَضْعَىٰ بِهِ  
 عِبَادُكَ، قَالَ أَلَيْسَ مِنِّي اللَّهُ عَلَىٰ وَعْدٍ وَتُسَلَّمَ: سَلَحُونَ اللَّهُ عَمَّا  
 رَأَىٰ تَسْتَجِبْ عَنِّي شَرَفَ فَالْقَدِّ فِي رَأْيِهِ أُنْصَحُهُ ثُمَّ قَالَ:  
 وَتَمَكُّ رَأَىٰ لَا يُسْتَضْعَىٰ بِهِ عَلَى لَحْمٍ شَاءَ اللَّهُ أَتَقَطُّ مِنْ فَالْقَدِّ  
 وَتَمَكُّ الْكَتَرِي مَا اللَّهُ إِنَّ عَرَفَةَ عَلَى سَعَادَاتِهِ فَكَفَا وَقَالَ  
 بِأَمْسِيهِ مَتَى فَالْقَدِّ عَمَّا رَأَىٰ لَيْطٌ بِوَأَلْبَطِ الْإِسْلَامِ وَالْإِسْلَامِ

"People are suffering from hardships, the children are suffering from an extreme hunger and the livestock has perished. We would like you to make supplications to Allah on our behalf to invoke rain. We would like to appoint you as our intercessor towards Allah and appoint Allah as our intercessor before you." The Prophet ﷺ (upon hearing that) started mentioning the glory of Allah by repeating the phrase 'Glory is to Allah, Glory is to Allah.' He kept doing it for such a length of time that one could notice it (the expressions of curiosity) writ large on the faces of his Companions. Then the Prophet ﷺ said, "You the one who do not understand? Allah does not intercede on anyone's behalf. For limited is He (in his position and status) than doing that. O ignorant person! Do you know what Allah is? His Throne rests like that on the heavens!" He then made a gesture with folding his fingers in a round and convex shape denoting it to be like a dome and said that the Throne, under the weight of His Majesty is wobbling and shaking about exactly as if the middle of a camel gyrates and creaks about under the weight of a rider."

The incident goes that once there was a drought in the Arabian

Peninsula. A bedouin came to the Prophet ﷺ and told him the sufferings of the people and asked him to make applications to Allah. He further said that "we would like to intercede with Allah on our behalf and similarly we would like Allah to be our mediator to you in this matter. Once the Prophet ﷺ heard what he said, he started weeping due to fear of Allah and started uttering the words of perfect marveling the greatness of Allah. The facial expressions of the audience changed considerably as they heard the words extolling Allah's dignity and magnificence. Then the Prophet ﷺ went on to explain to the bedouin that the authority belongs only to the Master. If the Master does this without by accepting someone's mediation, it is no kind of him. If someone says that we have brought Allah to the Messenger as an intermediary it means that such a person has vested an absolute power and authority in the hands of the Prophet, even though the prerogative belongs to none but Allah only. The Prophet ﷺ expounded upon this to make report that Allah the Almighty is so great and magnificent that all the Prophets and messengers do not even measure a particle before Him. His Throne exceeds all the heavens and earth just like a dome. Even though the Throne is too massive and gigantic, yet it is unable to withstand the greatness of this Emperor of emperors and thus it is weeping and creaking about. His creatures are unable to perceive and appreciate His greatness and they are not capable of expressing about it by using their normal thought and perceptions. Interfering in His work and laying hands in the matters concerning His great empire is out of question. He is so powerful that He can accomplish millions of things without the help of an army, or even a number as a consultant just in one stroke. Why should He go to anyone to intercede on someone's behalf? Who could be powerful before Him? Prophet Muhammad ﷺ, who is the best creation of Allah among all the human beings, became disinterested with

condemnation upon hearing, as a ludicrous remark from a hypocrite and started praising Allah in every respect of His greatness which fills the earth and the skies. What do we make out of the people who start associating familiarity with Allah akin to a brother's or a friend's relationship and keep blaring out their boasts with a big mouth?

Someone says that he has purchased Allah for a mere pittance and someone alleges that he is two years older than his Lord! Someone does not even feel shy to utter a blasphemy to the effect that he would never see his Lord if He appears to him in any shape other than that of his religious perception. Someone has uttered a couplet which runs in the following manner:

"My heart is braced with a extreme love of Prophet Muhammad ﷺ and I turn away upon my Lord."

Another poet says:

"One must treat Allah with a smile as whereas Prophet Muhammad ﷺ must be treated with an absolute seriousness and mental composure."

Someone considers the personality of Muhammad ﷺ preferable to Allah Himself. All these things are pathetic and utterly deplorable. Why have the Muslims turned mentally corrupt ones and have become blindfolded in the presence of the Noble Qur'an. May Allah protect us from these acts of delinquency *Amén*.

Someone has justifiably remarked:

"We ask Allah's guidance that may He bless us with (an attitude of) respectfulness as a disrespectful person becomes deprived of the blessing of his Lord."

A practice which is prevalent among the people is that once they

conduct a gathering, and complete all the portions of the Noble Qur'an therein, they pronounced a formula sentence which goes like this:

"O Sheikh Abdul Qadir Jilani! Please fulfil our desire for Allah's sake!"

This statement is a meritorious deed.<sup>21</sup> May Allah save Muslims from such evil! One should never utter a word from his mouth which reflects black (polytheism) or a word which borders on impropriety and disrespectfulness towards Allah! Allah the Almighty is magnificent! He is the Emperor of emperors. Who is perfect in all respects and His glory never fades! It is only to punish one for a minor fault and forgive other for a minor deed—depends wholly on His own will! It is inappropriate to suppose that even though one has apparently used a word showing disrespectfulness, but in fact the same alludes to a different meaning. This is due to the fact that Allah is far above it all and defies all the concepts. If someone starts gossiping freely with his elders, it is bound to be regarded as an arrogance and sin, even if only made to be done with one's close friends in this respect and not with one's father or a king.

### The dearest names to Allah

It is narrated by Muslims on the authority of Ibn Umar رضي الله عنهما that the Prophet ﷺ said:

<sup>21</sup> According to the Hadith of the Prophet ﷺ—the recitation of Surah on the Prophet ﷺ—proof to a supplication and after it is the means for the acceptance of our supplication. Adopting someone as an intermediary for an intention of directing one's supplications to Allah is a practice which is not endorsed and disapproved as a free and open manner by action of the four Imams of the important positions of the three ages of Islam (the ages of the prophetic order according to the Prophet ﷺ). Therefore one should also be understanding to such means.

بِرَبِّهِ اسْمًا لَمْ يَكُنْ لَكُمْ مَكْنَاهُ وَغَضَبُوا حَسَنًا ۝

"The names named with Allah are Abdullah and Abdul-Rahman."

How lovely it is to have a name like the slave of Allah or the slave of the Most Gracious. This category includes Abdul-Qadus, Abdul-Jalil, Abdul-Khalik, Habi-Bakhr, Allah Doya, Allah Dad etc. All these names demonstrate a relationship to Allah.

**Alqas<sup>12</sup>** (pet name) with the name of Allah must be avoided.

It is narrated by Abu Dawud and An-Nasa'i on the authority of Sharrak bin Harb روى عنه شريك بن حارب:

«لَمَّا رَفَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ قَوْمِهِ سَمِعَهُمْ يَتَكَلَّمُونَ بِلُغِي الْيَهُودِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: إِنَّ اللَّهَ قَوْلُ الْيَهُودِ وَاللَّهُ الْيَهُودُ قَالُوا تَكْفِي لَهَا الْحِكْمَةُ»

"When I, along with the delegation of my clan, visited the Prophet ﷺ, he noticed that the people of my clan were addressing me with a parsynomic appellation of *Abul-Nadaw*. He (the Prophet ﷺ) called me and said, "Nadaw (the one having a paridiction) is none but Allah Himself! Only His commandments are effective. Why do you have such a pet name as *Abul-Nadaw*?"

It means that it is only the prerogative of Allah to title the

<sup>12</sup> Calling one "O father of so-and-so" or "O mother of so-and-so."



despotism and give verdict in regard to all the dimensions, a fact which shall be demonstrated on the Day of Judgement. No other is capable of doing that. Thus it becomes clear to us that a word which only before the magnificence of Allah must not be used for someone else. For instance, none but Allah should be called the "King of kings," "He Alone is the Ruler of the whole universe" and "can do anything He likes." This type of expressions may only be used for Allah. Similarly the expressions like the object of worship, the All-wise, the Creative etc. are only fit to be used for Allah Alone.

**Only say Ma Shai Allah (What Allah wished):**

It is narrated in *Shawahid al-Nabawiyyah* by Muhiyiddin رحمته الله عليه that the Prophet صلی اللہ علیہ وسلم said:

يَا مُتَوَلِّوْا مَا شَاءَ اللّٰهُ وَتَبَارَكَ مُشَلِّكٌ وَتَوَلِّوْا مَا شَاءَ اللّٰهُ وَتَبَارَكَ

"Do not say what Allah and Muhammad صلی اللہ علیہ وسلم wished but you should only say, what Allah wished."

It means that none of the creatures has a say in the matters concerning Divinity, no matter how great and close one that creature could be. But whatever, one should never say that if Allah and His Messenger wished, it should happen so, since all the things in the world happen by the Will of Allah only and not by the will of the Prophet. If someone enquires of you as to when a person really conceals in his heart or when that person shall be marrying or how many leaves that particular tree bears or how many stars are there up in the heavens, never respond to him by saying that these things are only known by Allah and His Prophet, as the knowledge of the unseen rests with Allah and not with His Prophet. However, there is no harm if someone says such a thing in regard to the religious matters as Allah has given a full knowledge of religion to His Prophet and has commanded people to comply with the instructions of His

Prophet.

**Taking an oath in the name of anyone other than Allah is an act of Shirk:**

It is narrated by Tirmidhi on the authority of Ibn Umar رضي الله عنه that he heard the Prophet ﷺ saying:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ.

“The one who administers an oath in the name of anyone other than Allah, has committed an act of Shirk.”

It is narrated by Abul-Fthaid رضي الله عنه that the Prophet ﷺ said:

لَا تَحْلِفُوا بِالْأَنْعَامِ وَلَا بِأَبَائِكُمْ.

“Do not take an oath in the name of the idols nor in the name of your fathers.” (Muslim).

It is narrated by Ibn Umar رضي الله عنه that Allah's Prophet ﷺ said:

إِنَّ اللَّهَ يَنْهَاهُ أَنْ تَحْلِفُوا بِأَبَائِكُمْ مِنْ تَحْتِ حُلَاةٍ وَلِيَحْلِفَ  
بِأَبِيهِ لَوْ كُنْتُمْ تَعْلَمُونَ.

“Allah prohibits you from taking an oath in the name of your forefathers. If anyone of you were to take an oath, let him either do it in the Name of Allah or he should observe silence.” (Al-Bukhari-Muslim)

It is narrated by Abu Sharrab رضي الله عنه that the Prophet ﷺ said:

مَنْ حَلَفَ عَلَى حَقِّهِ وَالْأَمَانَةِ وَالْعَمْرِ فَكُلُّهُ لَا إِلَهَ إِلَّا اللَّهُ.

"Whoever has taken an oath in the name of al-Lat and al-Uzza (name of two idols) (by the force of habit), he must say *La ilaha illa Allah*, (There is no one worthy of being worshipped but Allah). (Al-Bukhari Muslim).

During the pre-Islamic period, it was a common practice to swear to the idols. After embracing Islam, if someone happens to swear to an idol unconsciously (by the force of habit), he must immediately recite *La ilaha illa Allah* to affirm the Oneness of Allah. Thus it becomes known to us that we must refrain from taking an oath in anyone's name other than Allah. If such a thing happens inadvertently, one must immediately seek Allah's forgiveness. The types of oaths prevalent among the polytheists tend to weaken and jeopardize the Faith.

The verdict of the Prophet ﷺ about observing vows is narrated by Thabit bin Dalalah رضى الله عنه:

قَالَ رَسُولُ اللَّهِ ﷺ  
 إِذَا بَعَثَ بَعْضُ بَنَاتِي رَسُولُ اللَّهِ ﷺ  
 فَاسْتَرَأَ طَائِفَةً مِنْ بَنَاتِي اللَّهِ ﷻ وَسَلَّمَ عَلَى كَذَا مِنْهَا  
 وَكَانَ مِنَ الْبَنَاتِ لَمْ يَكُنْ لَهَا قَوْلٌ لَا، قَالَ عَلَى كَذَا مِنْهَا  
 هِيَ مِنَ الْبَنَاتِ لَمْ يَكُنْ لَهَا قَوْلٌ لَا، قَالَ رَسُولُ اللَّهِ ﷺ  
 وَسَلَّمَ أَوْ بِنْتُكَ لَوْ لَا وَقَدْ لَبِثَ لِي نَحْوُ ثَلَاثَةِ أَهْلِ

A certain person during the era of the Prophet ﷺ made a vow that he would slaughter a ram in a place known as "Bawash". Then that person came to the Prophet ﷺ and informed him about his vow. The Prophet ﷺ said: "Does the said place comprise any of the sanctuaries (dedicated to any of the deities during the pre-Islamic period)?" The Companions of the Prophet ﷺ

سأجيبهم أو أجابوا في النفي. ثم أمر النبي أن يسألهم هل كان قد تم الاحتفال بذلك؟ أجابوا في النفي. ثم أمر النبي أن يمشي معكم قائلا: لا يجوز لكم أن تمشوا معي في الاحتفال إلا في الاحتفال الذي لا يخالف ولا ينافي أمر الله تعالى. (أبو داود).

Thus it becomes known to us that it is a sinful act to observe a vow in the name of anyone other than Allah. One should never accomplish such a vow because making an intention to undertake such a vow is itself a sin and if someone still goes ahead and completes it, he will only incur an increased amount of sin. It is further added to our knowledge that a place, where the animals are sacrificed in the name of the deities (to the exclusion of Allah), their worship is regularly conducted and congregational activities of that kind are performed, we should not even carry there an animal which is to be sacrificed in the Name of Allah. We should also refrain from attending such activities, irrespective of our intention whether good or bad because participating in these activities is itself a perpetually bad thing.

**Prostration to Allah and paying due respect to a Messenger:**

It is narrated by *Abu Dawood* رحمه الله تعالى:

قال رسول الله صلى الله عليه وسلم: كان في قري من المشركين واللاتيم عمة بغير قسمة لا طلاق الصلوة يا رسول الله يشهد لك الهالك والمهلك فمن أحب أن يشهد لك، فقال: أحبوا ربكم وأقربوا أحوالكم.

The Prophet ﷺ was sitting with a group of *Mushrikun* and *Jahiliyyin*. A camel came walking all the way

to the Prophet صلى الله عليه وسلم and prostrated before him. Upon observing this spectacle his Companions said: "O Allah's Messenger صلى الله عليه وسلم! The animals and trees prostrate before you! And as long as they do it, we are more righteously in doing this to you (i.e. to prostrate before you)." The Prophet صلى الله عليه وسلم answered: "You must worship your Lord and pay due respect to your brothers." (Ibn Sa'd almost)

It means that all the human beings are brothers to one another. The one who is the most elderly and the most pious is an elder brother. We should respect such a person just like our elder brother. Allah is the Rabb of all and therefore we should worship none but Him alone. Thus we understand that all the people who are close to Allah, regardless of whether they are Messengers or saints, are none but the helpless slaves of Allah, and are our brothers, and as long as Allah has bestowed on them marks of greatness, they are like our brothers and we are instructed to obey them. Since we are younger to them, we are instructed to respect them in their capacity as human beings only without giving them a Divine status (i.e. without making them an object of worship). It is further added to our knowledge that some saints are held in great reverence by animals and trees also and hence we do find some Dargah (shrines and tombs of saints) being frequented by lions, or elephants or wolves, but the human beings are not supposed to emulate their examples and ape them in their actions. A human being may only respect someone within the limits prescribed by Allah and may not exceed it. For example, the status of Shi'rah do not permit anyone to take a residence in a tomb or around a grave in the capacity of a Mafthor (custodian or caretaker of a grave) and therefore, one must never become a Mafthor even though one may notice the presence of a lion day and night at a certain tomb of a saint, since it is not the becoming of a man to ape an

It is reported by Abu Dawood on the authority of Qas bin al-Harith  
رضي الله عنه

«كُنْتُ بِالْحِمْيَرِ قَرَأْتُ لَهُمْ يُسَبِّحُونَ لِعَمْرٍو بْنِ لَهْمٍ طَلَبَتْ  
لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَى أَنْ يَسْجُدَ لَهُ، فَكُنْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنْ كُنْتُ الْحِمْرُ  
قَرَأْتُ لَهُمْ يُسَبِّحُونَ لِعَمْرٍو بْنِ لَهْمٍ طَلَبَتْ أَعْلَى أَنْ يَسْجُدَ لَهُ  
فَلَوْلَا نِيَّ الْأَهِلِّ لَوْ مَرَرْتُ بِهِيَ أَكُنْتُ لَسَجْدًا لَهُ؟ فَقُلْتُ لَا،  
فَلَوْلَا لَا تُسَبِّحُوهُ»

I went to the city of Himr where I saw the people  
prostrating to their king. I thought within my heart that  
Allah's Messenger صلى الله عليه وسلم indeed is more eligible and  
rightful to be prostrated. Therefore I went to the Prophet  
صلى الله عليه وسلم and said: "I have seen people prostrating to  
their king in the city of Himr and hence you are more  
rightful and eligible that we should offer our prostrations  
to you." The Prophet صلى الله عليه وسلم answered: "If you happen  
to pass by my grave, will you still prostrate before it?" I  
said: "No." At this the Prophet صلى الله عليه وسلم said: "Then you  
must not do this too!"

By this the Prophet صلى الله عليه وسلم meant to convey it to the people  
that the day would come when he (صلى الله عليه وسلم) would pass away  
and have an eternal sleep in the grave and then he (صلى الله عليه وسلم)  
would not be worthy of such prostrations. The only one worthy  
of prostrations, is the One Who is Eternal and Everlasting. Thus  
we understand that no one whether dead or alive is eligible for  
prostrations. It is not permissible for one to prostrate either  
before a grave or at the tomb/sanctuary of a saint, because the  
one who is alive is definitely going to die tomorrow and the one

who is dead now, had once been alive and was now but a human being. Therefore, he is still a slave of Allah after his death and has not acquired a Christian status.

It is not permissible to call someone one's slave.

It is reported by Muslims on the authority of Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

لَا يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمْرِي فَتَلْزَمُ عَبْدُ اللَّهِ وَتَلْزَمُ أَمْرُ اللَّهِ، وَلَا يَقُلِ الْعَبْدُ لِسَيِّدِهِ مَوْلَانِي فَإِنَّ مَوْلَانَكُمْ إِلَهُهُ

"Everyone must refrain from saying such words like 'my male slave' or 'my female slave.' All of you are the slaves of Allah and all your women are slaves of Allah. A slave should not address his master as his lord because the Lord of you all is Allah."

Thus it becomes known to us that even the slaves, while talking to each other, must avoid such expressions during the course of their conversation such as "I am a slave of such and such person and such and such person is my lord." Taking this into consideration, how unfair is it to be known by such names (denoting slavery to someone) as the slave of the Prophet, the slave of Ali, the slave of His Excellency, the closest worshipper, the worshipper of an adolescent boy, the worshipper of a woman, the worshipper of one's religious principles and what an arrogance it is to often observe such remarks that "You are the master of our lives and wealth, or we are at your absolute command and we shall obey you in whatever you instruct us to do." All these observations are based on falsehood and Shirk (polytheism).

أمر الله ﷺ to pay respect to the Prophet ﷺ

It is narrated by Umar رضى الله عنه that the Prophet ﷺ told

أَلَا تَقْرَوْنِي كَمَا الْقَارِئُ الْقَصْدِي حَسْبِي مِنْ مَرْثَمٍ فَإِنَّمَا أَنَا عَبْدٌ  
تَقْرَوْنِي عِبَادَتُهُ وَرَسُولُهُ

"Do not exceed the limits in displaying me as the Christians have done to Jesus رضى الله عنه. I am none but Allah's slave only and therefore you should call me a slave of Allah and His Messenger." (Al-Bukhari-Muslim)

What the Prophet ﷺ desired to convey to the people is that whatever qualities and perfections Allah has conferred on him, become sponsored in calling him a slave and a Messenger of Allah, because what greater status or title of honour may be conferred on a human being than awarding him the honour of being a Prophet! The rest of the other titles just rank underneath it. But a human being, despite being awarded Prophethood, is still a human being. He takes pride in being a slave (thell). He does not acquire Divine qualities after being awarded the Prophethood and he does not get merged with Allah's Self (or try having his separate identity as a slave). We must treat human beings as their capacity of human beings only. We should not become like Christians, who did not recognize Jesus رضى الله عنه as a human being and gave him a Divine status and then they became disbelievers and polytheists and deserved Allah's wrath and pardians. This is the reason why the Prophet ﷺ instructed his Ummah not to revert to such disunity as done by the Christians and not to exceed the limits in levelling undue praise to him lest it (Ummah) should deserve and invoke the anger of Allah on itself. But it is a deplorable fact that the rich and disrespectful people among the Ummah paid no heed to the instructions of the Prophet ﷺ and started pursuing the misleading sophistry as done earlier by the Christians. The view



which the Christians hold about the Jesus Christ. **مَعْنَاهُ** is that Allah, Himself appeared assuming a guise or incarnation of Jesus Christ and therefore, **Asma'ul Husna** is a human being on one hand whereas on the other hand, he is the Allah. Some sapientious and arrogant delinquents have observed exactly the same view in regard to the Prophet **مُحَمَّدٌ** by saying:

“The Allah Himself descended this earth assuming different incarnations of the Prophets during different ages. Finally, He came down in the guise of an Arab and became the Imam of the world.”

Another poet observes:

“You (the Prophet **مُحَمَّدٌ**) are both a mortal and an eternal entity at the same time and your existence involves an element of possibility as well as an element of compulsion.”

These kind of polytheistic expressions are intolerably repulsive and hence an abomination to the earth as well as to the heavens. May Allah award proper understanding of such to the Muslims. **Amiin**

Some of the unscrupulous persons also had the streak of fabricating a Hadith and ascribing it to the Prophet **مُحَمَّدٌ** himself. According to this fabricated Hadith the Prophet **مُحَمَّدٌ** observed ( **مَرْثِيٌّ** )

“I am Ahmad without the alphabet **Ha**meen, which means that I am Ahmad (i.e. the one and solitary, which is one of the Attributes of Allah, may Allah forbid!) Similarly, some people composed lengthy patches of prose in Arabic, named it **Khatbat al-Ghadeer** and ascribed it to Ali **عَلِيٌّ**. This is a monstrous act of slandering. (O Allah! You are free from all kinds of Shirk. This is a mighty calamitous occasion which they have devised against You, O Allah! We hereby implore You to make the truth

prevail over falsehood and let the perpetrators of falsehood face an ignominy in this world **down**.

The Christians believe in such a faith that the Prophet Jesus Christ (عليه السلام) holds a jurisdiction over both the worlds. Anyone claiming to have a faith in him, if pleads him in earnest, needs not worship Allah. Such do not affect his faith. Making a discrimination between the permissible and the forbidden does not hold true for him. **Ignorance**. In another words, he is like to run behind like a mad elephant, blindfolded and undeterred, and doing everything according to the dictates of his whims. He masters this **wisdom**, encouraged by the belief that Jesus Christ shall intercede with Allah on his behalf and save him from Allah's punishment. The ignorant Muslims have an identical belief not only in regard to the Prophet (عليه السلام) but also in regard to every Islamic poem, person and preceptor. May Allah direct them to the Right Path.

It is narrated by Muḥammad bin Abdullah bin Ash-Shaykh (رحمته الله) that he, along with a delegation of Banu Asad tribe, went to Allah's Messenger (عليه السلام). They said:

«أَلَمْ يَكُنْ عَلَيْنَا حَقٌّ أَنْ نَعْبُدَكَ يَا مُحَمَّدُ  
وَأَهْلَ بَيْتِكَ حَقًّا قَوْلًا أَوْ بَعْضَ قَوْلِكَ وَلَا  
مَنْعَ لَكُمْ شَيْئًا»

"You are our Lord" The Prophet answered, "Allah is the Lord." They said, "You are superior to us, older than us and more generous than we are." The Prophet answered, "Yes, you can say all or some of these things about me, but I am afraid lest the Devil should make you arrogant."

It means that one should observe an extreme precaution while passing a remark about a saint. One should praise a saint in his capacity as a human being only and that too within reasonable

himself, (i.e. avoiding suggestions) Do not add him to the class but you should commit a mistake towards him only.

The word *Salaf* carries two meanings:

The word *Salaf* carries two meanings which are as follows:

- a) Self-dependent or independent: the master of all who is not governed by anyone, and does anything he wants to do. No one except Allah possesses this quality and magnificence and hence there is no *Salaf* but Allah in this sense of the meaning.
- b) In another sense it implies a person who receives the instructions of a lord and then conveys it to the others. This type of sense includes a chief and a lord lead etc. According to this sense, each Messenger of Allah is the chief of his Ummah, each Imam a chief of his contemporaries, every *Muhtashid* a chief of his followers, every *Ulama* a chief of his disciples and every scholar a chief of his disciples. They are accorded this position of prominence due to the fact that at first they act upon the Divine injunctions by themselves and then they educate and instruct their youngsters in this faculty of knowledge. In this respect, our favourite and beloved Prophet ﷺ is the *Salaf* of the whole world. He (ﷺ) has the greatest and the most exalted status with Allah. He (ﷺ) was the one who followed the injunctions of Allah etc. to the core more than anyone else. The people stand in dire need of him to be enlightened about the religion of Allah. Therefore, He (ﷺ) may semantically be called the master of the entire world, i.e. we should justifiably call him so. In terms of the first implied meaning, we shouldn't even consider him (ﷺ) a master of an umm, because he himself is not empowered to exercise an authority even over an age.

Sayings of the Prophet ﷺ in regard to the pictures:  
 Allah عز وجل narrated:

«لَهَا طُورٌ لَمْ يَلِدْ فِيهَا نَسَارٌ بَلَدٌ رَأَى رَسُولُ اللَّهِ ﷺ  
 عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى النَّاسِ قَامٌ يَدْخُلُ مَعْرِفَتِي فِي  
 وَجْهِهِ فَتَكْرَهُهُ فَلَا تَرَى فِي رَسُولِ اللَّهِ ﷺ أَلْوَمَا إِلَى اللَّهِ  
 وَاللَّهِ رَسُولُ خَلْقِ الْبَشَرِ فَكُلَّ رَسُولِ اللَّهِ ﷺ عَلَى اللَّهِ عَلَيْهِ  
 وَسَلَّمَ مَا يَلِي عِيْدَهُ الْخَيْرُ فَإِنَّهُ لَكُلِّ مَسْكِينَةٍ لَكَ لِقْدَارٌ  
 عَلَيْهَا وَتَوَضَّعَ، فَقَالَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ: إِنْ  
 أَصْحَابَ عِلْمِ الطُّورِ تَعَلَّوْا لَوْنِ الْبَيِّنَةِ وَقَالُوا لَهُمْ أَعْيُوا مَا  
 حَقَّقْتُمْ وَمَا لَكُمْ فِي السَّيْلِ الَّذِي عِيْدُ الطُّورِ لَا تَدْخُلُهُ الْمَدَائِكُ».

"Once I bought a cushion which was decorated with pictures. When Allah's Prophet ﷺ sighted it, he kept standing at the door and did not enter the house. I detected an expression of disgust on his face. Upon returning, I said, 'O Allah's Messenger I seek forgiveness of Allah! What have I done wrong?' The Prophet ﷺ said, 'What has vexed you all about?' I said, 'I have bought it for you so that you may sit on it and use it as a pillow.' The Prophet said, 'The people who portray these pictures shall be subjected to a punishment on the Day of Judgement as they shall be asked to revive the picture they have portrayed.' The Prophet ﷺ further elaborated saying that the angels do not enter a house which contains pictures. (Al-Bukhari).

Since the majority of the polytheists indulge in an act of worshipping idols, the angels and the Prophets are averse to

them, and therefore angels do not enter such a house. The artists who portray and paint pictures shall be brought to books as they pertain to the people the paraphernalia of idolatry. It thus becomes understood that the preservation and portrayal of a picture, whether it be of a Prophet, an Imam, a saint, a Qutub, a preceptor, or a devotee, is forbidden. The people who honour the portraits of their elderly folk or religious mentors and preserve them as an object of veneration are indeed the ones who have gone astray and have turned into polytheists.

Such people are observed by the Prophets and angels. It is an obligation on a Muslim that he must eliminate pictures of all kinds from his house considering them abominable so that the angels bearing the mercy of Allah may also enter his house thereby filling it with the element of Barakat (blessing).

The five major sins:

It is narrated by Ibn Abbas رضي الله عنه that he heard the Prophet صلى الله عليه وسلم saying:

كَانَ الْإِنْسَانُ عَشْرًا نَزِمَ الْإِيمَانُ مِنْ قُلِّ بِهِ إِنْ قَتَلَ نَفْسًا  
أَوْ قُلَّ لَعْنَهُ وَإِلَيْهِ وَالْمُشْرِكُونَ وَعَالِمٌ لَا يَفْقَهُ بَعْدَهُ

"The one subjected to the seven torture on the Day of Judgement shall be the one who either killed a Prophet or the one who was killed by a Prophet, or the one who has killed either of his parents and the one portraying pictures, and a scholar who does not benefit out of his knowledge." (Rihsaq)

It means that the one who portrays pictures also falls under the category of the major sins and therefore a penalty which is awarded by the murderer of a Messenger shall also be incurred by the one who portrays pictures.

It is narrated by Abu Hurayrah رضي الله عنه that he heard the Prophet صلى الله عليه وسلم saying:

«إِنَّ اللَّهَ وَمَنْ أَحْلَمَ بِهِنَّ أَكْبَرُ بِشَيْءٍ تَكْنَفِي فَلْيَتَّقُوا اللَّهَ وَأَقْرَبُوا  
إِلَيْهِ» رواه البخاري.

"Allah the Almighty says that the most wrong-doer person is the one who makes an effort to conceal like I do, in case some one knows of doing that let him create a particle, a grain or a barley." (Al-Bukhari-Muslim)

It implies that a person (i.e. an individual) surreptitiously claims Divinity. He intends to create things which is the sole prerogative of Allah. He is the most arrogant person and a great liar. Despite the fact that he does not even possess the capability of creating a grain, he is still trying to conceal a divinity. An instance is a condemned person who is accused by Allah.

The statement of the Prophet صلى الله عليه وسلم about himself:

It is narrated by Anas رضي الله عنه that Allah's Messenger صلى الله عليه وسلم said:

«إِنِّي لَا أُرِيدُ أَنْ أَرْفَعَنِي فَوْقَ مَا لَمْ يَلِ الْرَّسُولُ اللَّهُ تَعَالَى لَا  
تَحْتَلُّ مِنْ عِزِّهِ عِبَادٌ وَرُسُلُهُ».

"I do not want you to raise me above the status which Allah has designated for me. I am Muhammad, the son of Abdullah a slave of Allah and His Messenger." (Rauw)<sup>11</sup>

The point which the Prophet صلى الله عليه وسلم wanted to drive home is

<sup>11</sup> The reference of this matter can be found in: *Musnad Ahmad and Al-Istisna'ah* etc. The following are the words of Hadith narrated in *Musnad Ahmad*:

It is narrated by Anas - رضي الله عنه

that the way the other people, enjoying power and authority (i.e. the celebrities and tyrants), feel gratified and flattered out of being excessively praised, he (the Prophet ﷺ) did not like being exaggerated in his praise even in the least. These (so-called) great people have nothing to do with the religion of those who lavish praise on them and they little care about whether or not they observe the precepts of their religions. But the Prophet ﷺ was so kind and compassionate about his Ummah that he was always obsessed with their welfare in terms of religion (i.e. uplifting their moral standards and edifying their religious understanding etc.). When he (ﷺ) knew that the people of his (Ummah) loved him in the anonymous and obfuscated their sincere gratitude for him while also being aware of the fact that in order to oblige their laymasters, people often eulogise them by attributing them to the status, the Prophet (ﷺ)

مَا تَكْبَرُوا وَانِي مُبَلِّغٌ فَذَلِكُمْ كَلِمَةُ اللَّهِ وَاسْمُهُ يَا أَيُّهَا  
 الْإِنْسَانُ قُولُوا بِحَقِّكُمْ وَلَا تَكْفُرُوا كُنْزُ الْفُلْكَانِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ رَسُولُ اللَّهِ  
 يَا أَيُّهَا النَّاسُ لَا تَزِيدُونِي فَوْقَ مَا رَأَيْتُمْ لِي

"A person said to the Prophet ﷺ "You are our chief and the son of our chief." The Prophet ﷺ answered, "You may say so, but you must observe an almost prohibition; but the Quran should guide you and prompt you into the act of exaggerating about me. I am Muhammad, the son of Abdul lah and I swear to Allah that I do not like you to uplift me further from the status which Allah has assigned to me (by sending me to them through hypobolism)."

A narration of Al Tabarī's companion, thus, was this:

It is narrated by Ruzaihi from Al-Hakim that the Prophet ﷺ said:

لَا تَزِيدُونِي فَوْقَ مَا رَأَيْتُمْ لِي فَإِنَّهُ لَكَ الْفُلْكَانِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ

"Do not raise me any higher than what my status is because Allah has revealed me as His slave plain to appointing me as His Messenger."

become afraid lest the people should exceed the limits in lavishing praise on him thereby committing a sinilege towards Allah, because if such a thing happens, their faith shall be utterly destroyed, and it is but imperative that it will also cause a resentment to him (the Prophet ﷺ). With a view to this possibility, the Prophet (ﷺ) declared that he disliked exaggeration in his own respect. He (ﷺ) said, "My name is Muhammad (ﷺ). I am not the master of mankind. Like anybody else, I was born by my father and my honour lies within the status of my being a slave of Allah. The only thing separating me from the common people is that I have the knowledge of the contradictions of Allah which the people do not have. Therefore, people should lack the knowledge of Allah's religion from me."

O our Allah! Show Your mercy and blessing upon the one who was sent as a manifestation of mercy for the entire world (i.e. the Prophet ﷺ).

O Allah! None but You can understand and reward to the fullest the efforts & efforts which the Prophet (ﷺ) made to teach religion to the ignorant like us.

O Allah, the Exalted, the Supreme! We are none but your helpless slaves! Nothing has under our control As You, by Your grace have made us comprehend and appreciated the meanings of *Shirk* (polytheism) and *Tauhid* (The Oneness of Allah), made us aware about the requirements of *Ta'at* (obedience to Allah), separated us from among the polytheists and made us purified and among the ones who believe in the Oneness of Allah, we entreat You to similarly teach us, by Your wisdom and manifestation the meanings of *Shallah* (i.e. conversion in religion) and *Sunnah* (the ways of the Prophet ﷺ), award us an awareness about the compulsory requirements of



preserving the Religion "Muhammed Rasulallah."

O my Ashik! We implore You to be so kind as to separate and distance us from among the apostates and the ones who invent new things in religion and make us the pure devotees of the creed of the Prophet (ﷺ) and prompt us into being the followers of Qur'an and Sunnah alone.

## Publisher's Note

At a time when the general milieu in the subcontinent of India was overwhelmed by the powers of darkness, and the sound sense of India was reeling under the potentially threatening squalls and the blinding fogues of superstitions and paganism, Allah the Almighty, by dint of His special blessing, sent a personality, who, by the strength of his Faith, knowledge and rhetoric, dispelled the redoubtable clouds of depravity and smothered the self-made idols of Shirk (polytheism) and Bid'ah (innovations in religion) and established the base of pure Tawhid (Islamic Monotheism). This great personality was Shah Isma'il Mubtadih Lahauri (رحمۃ اللہ علیہ), who was the grandson of Shah Muhiyiddin Lahauri, a man of profound knowledge and great name to be reckoned with in terms of his authentic scholarship among the most qualified and famous scholars of his time. The services which he has rendered for the reformation of Ummah and his undertaking the task of Da'wah (the mission of propagating Islam), especially after the previous series of Shahid-ul-Islam Imam bin Muhammad and Muhammad bin Abdul-Wahid, are absolutely unforgettable and shall always be cherished in our minds. His status is specially far more prominent and elevated due to the fact that he not only carried on with his struggle on the strength of his pen and tongue, but he practically joined Tahir-ul-Madina (the first Islamic Mujahid movement) under the inspiring leadership of Sayyid Ahmed Shaheed and achieved martyrdom in his armed struggle against the Sikhs at Balakot and hence set an ideal example for the weak, incapacitated and oppressed Muslims of India.

The age of Shah Isma'il Shaheed was afflicted and contaminated with the poisonous atmosphere of Shirk and innovations. The

Indian Muslims, under the influence of the Hindu mythological facts, had entered such rituals and beliefs in Islam that they even surpassed the ones observed during the pre-Islamic period (in terms of their polytheistic rituals).

Taking the above facts into consideration, Shah Fazel Ghakheri's religious sense of honour and the integrity of his Faith could not tolerate the spectacle that Islam which has been chosen for the slaves of Allah to confirm His Commands (which is also the purpose of affirming one's faith in the Prophethood), should be infested with and gnawed by the concept of associating partners to Allah. In order to achieve this august and noble purpose, he composed *Taqwae-e-Ahade* (the strengthening of faith), wherein he, along with conciseness and elaborateness as Qur'an and Ahadeeth, also explicated at length about the pure Islamic beliefs, and declaring all the innovations and rituals the source of ignorance. In the light of Qur'an and Ahadeeth, he emphatically enjoined upon the Muslims to avoid being involved with them. Apart from having such exalted and elevated, and this book, as a result of its elegant, brevity, simple and elaborate style of prose (according to the requirement of its age), proved to be so much popular among the people that it has, so far been published in millions, and has religioused trillions of delinquents and strayed people and has guided them to the Right Path.

It must be brought to the attention of our readers that a preface written by Maulana Ghulam Rasool Misher (rhe late), encompassing its eloquent description and a mighty rhetoric, on the comprehensive benefits and profitability of *Taqwae-e-Ahade* is also included in this book and hence we presume that writing anything further in this regard shall be amounting to proverbially carrying coals to Newcastle.

However, the only thing we would like to add here is, that this

book is being published with all its former goodness/characteristics along with the comments and castigations offered by Mawlana (the late)

However, some minor changes in words and style have been made keeping us true with the call of time. We are optimistic that the readers of this book shall be kind enough to tolerate these changes. At the same shall make it a lot easier for them to understand the facts which this book comprises.

Moreover, we have spared no effort in making Tajweed, as well as its more preventable and appealing to our readers. May Allah bless us with a guidance to be led on the Right Path. Amen.

The Servant of Qur'an and Science  
**Abdul-Malik Mujahid**  
General Manager